Price 5 Cents. Established 1878.

THE NEW UNITY

Reading Room Divinity School

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 40. CHICAGO, SEPTEMBER 9, 1897. NEW SERIES, VOL. 6.

THE BRAHMO SOMAJ OF THE PUNJAB.—See Page 593.

CONTENTS.

EDITORIAL: PAGE.
Notes ---- 591
Our Co-Workers in India ---- 593
The Punjab Brahmo Somaj ---- 593
A Vacation Letter From Dr. Thomas ---- 595
College Expenses ---- 596
Chicago Criminology—Frederick Starr ---- 597
What I Would do if I Were Twenty Again, Part II—C. J. B. C. 598
THE WORD OF THE SPIRIT:
Some Suggestions from the Röntgen Rays—Rev. J. T. Sunderland ---- 600
Lincoln's Idea of Selfishness ---- 603
THE HOME:
Helps to High Living ---- 604
A Helpful Dog ---- 604
A Young Man's Future ---- 604
A Pathetic Incident ---- 604
THE LIBERAL FIELD:
Kansas City ---- 605
Fargo, N. D. ---- 605
Austin, Texas ---- 605
Japan ---- 605
Acknowledgments of Receipts of the Liberal Congress of Religions ---- 605
POETRY.
Unto the Least—Viola Virginia Vaughn ---- 599
What a Child Would Like to Know ---- 604

Alfred C. Clark, Publisher, 185-187 Dearborn St.

Chicago.

FOURTH ANNUAL MEETING

OF THE

LIBERAL CONGRESS OF RELIGION

Nashville, Tenn., Oct. 19-27, 1897

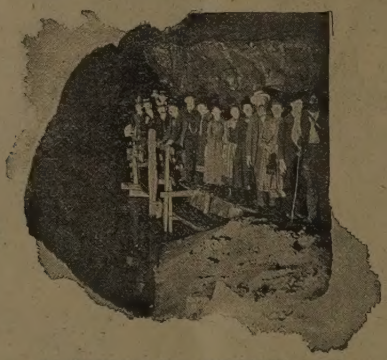
SPECIAL ARRANGEMENTS HAVE BEEN MADE WITH THE

MONON ROUTE

CHICAGO, INDIANAPOLIS & LOUISVILLE RAILWAY

to convey passengers to and from the Congress at exceedingly low rates.
Round trip tickets, including a day at

Mammoth Cave.....



BOTTOMLESS PIT, MAMMOTH CAVE.

One of the Greatest Wonders of the world.

An excursion with special sleeping cars, with delegates and attendants, will leave the Dearborn Street Station on Monday, October 18th, reaching Nashville the next morning; returning, leaving Nashville Sunday evening, spending Monday at the Mammoth Cave, reaching Chicago on Tuesday.

Round trip rates, including railroad fare, sleeping car expenses, hotel expenses at Mammoth Cave (including meals), and at the Tulane Hotel — the head-quarters of the Liberal Congress, Nashville (not including meals), including four admissions into the exposition,

$30.00

Parties of five or more, $25.00 each; or **free for 25 yearly subscriptions to the New Unity, at $2.00 per year.**

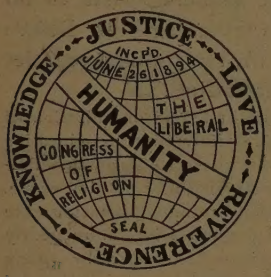
In order to secure these minimum rates, tickets have to be secured beforehand through Alfred C. Clark, publisher of the *New Unity*. To be sure of ample provisions all around, transportation should be secured at least by the first of October.

The payment of $5.00 down, the remainder on day of starting, will enable us to make ample provision in advance.

For further particulars inquire of Alfred C. Clark, 185 Dearborn Street, Chicago, or Jenkin Lloyd Jones, General Secretary L. C. of R., 3939 Langley Ave., Chicago.

THE NEW UNITY

VOLUME V. THURSDAY, SEPTEMBER 9, 1897. NUMBER 28



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of nonsectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

This is my creed;
This be my deed:
Faith or a doubt,
I shall speak out
And hide not my heart.

RICHARD WATSON GILDER.

We hope all our readers will study carefully the advertisement found elsewhere concerning the trip to Nashville via the Monon route, which on account of special favors allowed, may be called "the official route from Chicago to Nashville," to the Congress. The management of THE NEW UNITY will spare no pains in trying to make the passage there and back a pleasant one to all concerned, and we trust a goodly number will apply for tickets early.

"The Things that Remain," will be the title of Benjamin Fay Mills's address at Nashville. "Scientific Theism," will be the title of Professor Dolbear's, of Tufts College. Washington Gladden will speak on some of the sociological phases of church life and duty, topic to be announced later on. Dr. Hirsch will speak on the "Bible in the Light of Modern Knowledge," and Professor Schmidt, of Cornell, on "Biblical Criticism and Theological Belief." Get ready to go to Nashville. Let us know your intentions as early as possible.

Sir Lewis Morris, who is soon to appear on the lecture platform in this country, has not been able to attain wide reading as a poet in the United States. His "Epic of Hades," "Songs of Two Worlds," and "A Vision of Saints" are scarcely known even by their titles, but to many English readers he is the Whittier who sings the plain songs of morality, and preaches high sentiments and noble disinterestedness in measured lines. While not a great poet he is a poet of great themes, and his visit to America ought to widen the influence of this English-writing Welshman.

Caged birds are more persistent in their singing than the birds that are free, "because," according to Charles A. Witchell "they have nothing else to do." Thay are not dependent upon their energies for food. They have no dangers which they themselves can avert, and so they amuse themselves by singing, and the world gets the benefit of it. If men and women whose food is provided for them, who are shielded from the dangers of the world, protected from all their enemies, would only sing their lives away, instead of croaking, scolding, and bossing, this world would be a still more pleasant place to live in.

Henry Watterson, the eminent editor of the *Courier Journal*, in response to an invitation to make an address at the Nashville Congress on "The Relation of the Press to Religion," writes to the Secretary: "If it were anywhere within the bounds of the possible I should accept the invitation. * * * I well sympathize with the purpose in your writing, and it is with genuine regret that I am forced to deny myself the pleasure and satisfaction it would give me to be with you. Accept my cordial thanks for the suggestion." Professor E. A. Andrews, of Brown University, Providence, Rhode Island, sends similar cordial regrets.

The story of the present Governor of Alaska, John Green Grady, of Indiana, is one to rebuke the indulgent parent and the indolent child, and compels us to ask again, "What are the conditions of success?" In 1860, he came with a car load of waifs into Indiana, was adopted by a citizen of Tipton, sent to the public school, thence through the academy to Harvard, there on to study in England; became a Presbyterian minister, carrying his missionary work into the present administrative problems of Alaska. Good for the boy! but good also for Judge John Green, a "prominent citizen," who, with his good wife, determined to "pick the ugliest,

raggedest, and most friendless in the lot." In working out the problem of John Green Grady, the waif, it will not do to leave out John Green, the adopter of waifs as a quantity in the equation.

We take pleasure in calling the attention of our readers to the "acknowledgements" for the Liberal Congress, in another column. Slowly our list grows, mainly from individuals of widely different faiths and localities. The aggregate income since June 1, 1897, is $345.88. It is needless to say that more money is wanted in order to adequately realize the opportunities at Nashville. The Congress provides for two classes of memberships. Thus far we have reached more individuals than societies. Are there not many churches, conferences, associations, ethical and religious, that have sufficient interest in this synthetic movement to enroll themselves in this membership and to send their delegates, if not in person, then in spirit? It is now within six weeks of the time when the Congress meets. Let us not lose any time in preparing for it.

The *Outlook* for August 28, contains a significant article from Professor E. A. Ross, of the Leland Stanford University, on "The Educational Function of the Church," in which he sets forth the business of the church as follows:

> What keeps the church most alive is its power to fit human beings for harmonious social life. The church is a brotherhood, but it is something more. It is a union for service, a bit of philanthropic machinery, a transmitter of opinion, but it is more even than these. It is, in the last analysis, the repository of certain related ideas, convictions, ideals, symbols, and appeals which are admitted to have more efficacy in socializing the human heart than any other group of influences known to western civilization.

The method to be pursued in this work is set forth in the following extract:

> Certainly much mummery, crude indoctrination, mawkish sentiment, and antiquarian rubbish, needs to be brushed aside ere the current of regenerative influences shall flow clear. The numerous societies for Imposing the Jewish Cosmogony, Inculcating Mediæval Theology, or Torturing all manner of Moral Lessons from the lives of the Hebrew Patriarchs, fulfill no social mission except when they die. We must come to a catholicity that gathers inspiration wherever it can be found, whether from Paul or from Marcus Aurelius, St. Francis or Gautama, Baxter or Mencius, Bishop Wilson or Carlyle.

Professor O'Shea, of the Pedagogical Department of the University of Wisconsin, has a suggestive article in the September number of the *Popular Science Monthly*, entitled "When Character Is Formed." It is good reading for those who are inclined to underestimate or ignore the physical element in character or the part which the body performs in contributing to the growth of soul. This is mental science that is not so jealous of the prerogative of mind that it is not willing to study its manifestations in and through and by means of its material matrix. The evils of mal-nutrition and over-stimulation are vividly set forth; the debilitating effect on character of the over-strain that is forced upon the young by the parade of their powers, the exhibition of their achievements etc., etc. The article closes with this timely word of warning to parents who just now are planning what to do with and for their children the coming year. Before the school destiny is fixed for the coming year let them read and ponder the following:

> Science assures us that too early and rapid organization of the nervous system through undue stimulation or educative influence of any kind finally results in arrested growth. Precocity is usually succeeded by mediocrity, if by nothing worse. It is significant that those races that are most precocious are ultimately the least intelligent and progressive, more nearly resembling the lower orders of animal life, where the young possess at birth nearly all the powers they ever attain, and so are not educable to any great degree. It is to be feared that over-stimulation in numerous ways of children in American homes and schools leads to early cessation of, and hence to an ultimately inferior, physical and mental development.

Before this reaches our readers, most of the public schools of the country will again be open Children, after a long interim of work or play, will take up their books; teachers, after a season, more or less successful, of recreation, take up the problems of education. Results will soon show whether the children or the teachers have profited by the interregnum. The demand for rest is inevitable. The law of recoil is profound and fundamental. But whether a two-months release from all moral, intellectual, or even physical routine, two months of mental disorder, social dissipations, of lawless obedience to whim, rather than organized activities, is to bring new vigor or show a debility of mind and a weakening of the moral sense which it will take a goodly part of the school year to correct, is a question for the careful observer to answer. It may take several weeks to reconstruct the *demoralized* child who has been spending his vacation in the conventional way, mistaking indolence for recreation, and idleness for rest and renewal. As we grow wiser there will be more thought and method in our resting, and more quiet leisure, and more change and renewal in our work. What is true of the teacher and the school child is probably true to a still greater extent of the preacher and the church-goer. The return to a church that has been chilled by two months of silence is not always a pleasant thing to contemplate. The soul that has avoided any systematic culture during the beautiful months of mid-summer is not likely to find itself in a particularly devout frame of mind or an ethically earnest spirit at the beginning of another season of religious life. But if time has been lost, let us be glad that the dissipations are over with, and hasten to restore the wasted tissue and check the spiritual leakages of life.

Our Co-workers in India.

The group of dusky faces which we present as our frontispiece this week will be closely scrutinized for many reasons. They are the faces of our far-off Aryan cousins in India. They are the faces of those who stand on the outer rim of the theological world in India, representing the advance guard of the liberal faith, that is not only tolerant, but appreciative of the various systems and fellowships in the world. Lastly, they are the friends and temporary parishioners of our brother, B. B. Nagarkar, of Bombay, whose face, near the center, will be recognized by many of our readers. They represent the Brahmo Somaj of the Punjab, taken as a memento of a passing ministry of six months, rendered to them by Mr. Nagarkar. A hand bill is before us announcing his farewell address to be given on the 15th of July, on the lawn outside the town hall. The invitation is extended to all the "English-knowing of Lahore" to be present, his topic being announced as "The Conditions of National Progress." In a private letter, under date of the 13th of July, our friend informs us that he left Bombay in December last, finding in Lahore a safe shelter for himself and family from the devastating plague. Of Bombay he says: "Affairs just now are much broken up, and will remain so for at least two years to come. The plague has removed many friends and ruined many homes that were a great help to me in my work. It may be that I shall arrange a visit to Japan, and possibly revisit my American friends." Of India itself he says: "It is passing through a great political, social and economic crisis. What, with the still lingering plague and the unabated famine of the last, and the threatening famine of the next year, the political murders at Poona, right on the Diamond Jubilee night, the 22d of June, and the subsequent vindictive attitude of the government; what, with the serious rifts between the Mohammedans and English people in Calcutta, the recent fearful wave of earthquake that passed from Bengal to Annam, and above all, the daily widening gulf between the rulers and the ruled, the whole country is in a state of turmoil and unrest. All this portends some ruinous evil to the land. If India ever needed the prayers of her well wishers, she needs them now."

Of the picture itself, and the work and workers it represents, we let Mr. Nagarkar speak at length:

The Punjab Brahmo Somaj.

The picture sent herewith represents the Brahmo Somaj Society of the Punjab. Within the last few years — since the "World's Parliament of Religions" in 1893 — the expression "Brahmo Somaj" has been pretty familiar to your readers. It means the "Society of the Worshipers of One True God." The Punjab is an important province in the north-west of India. The word Punjab is derived from the Persian *punj*, five, and *áb*, water. Literally it means the country of the "five rivers," the well-known five tributaries of the historic Indus. When the Aryans first came to India, it was here in this part of the most ancient Hindustan that they settled, and from here afterwards they scattered over the whole country. Thus, in one sense, this province is the cradle of the early Aryan civilization. In more modern times — some four centuries back — it has been the home of a most powerful religious system known as Sikhism and founded by Guru Navak. The Punjab has also been the battle-ground of many a hard-fought contest between the Hindu races of India and the Musselman marauders of Afghanistan and Beluchistan. The war-like Ranajit Singh, justly entitled the "Lion of the Punjab," who tore to pieces the Mohammedan crescent and crushed under his sword the mogul power in India, was a native of this same province. The Punjab was about the last Indian province to be brought under the influence of English education — the Punjab University being established only in 1880.

Lahore is the capital of the Punjab and the Brahmo Somaj, pictured in the photograph, represents the society of liberal religionists established in this city some thirty-four years back. The congregation has passed through a great many storms and vicissitudes. The elderly men whom you see pictured in the photo are those who have stood by the cause loyally and manfully from the very beginning, while the younger members have rallied round the banner in the course of the life of the church. This group was taken on a Sunday morning some three weeks before my departure from Lahore; and though many were absent from the city and others could not join owing to other engagements, the group represents the regular worshipers that meet from Sunday to Sunday in the Mandir, or church. The services are attended by a great many outsiders who are not regular members of the congregation and so, of course, are not in the group. For the last six months and more it has been my privilege to be called upon to minister to the spiritual wants of this congregation, the members of which, though no way rich in purse, are full of genuine love and affection. Perhaps it will be news to your readers to hear that most of our Brahmo congregations have no settled ministers or pastors. The services are usually conducted in turn by experienced and elderly members. This is because few congregations are in a position to maintain a fixed minister.

You will also notice that there are no ladies in the picture. The reason for this you will understand when you realize that in this province and in Bengal there is strict *zenana* or *purda*. Among the children sitting on the floor you will have noticed three or four little girls, and particularly one bright

young girl about twelve. The ladies that join the services in the mandir sit behind screens, so as not to be seen by the gentlemen. How awkward must this appear to my American sisters! The *zenana* is not quite so strict to-day as it was some years ago, but I am afraid it will be many years before it is entirely abolished.

How cheering and inspiring it is to all of us workers in the cause of liberal religion to know that, though our surroundings are different, our conditions are different, and, in a measure, even the methods we pursue are different, the principles we are struggling and fighting for are *essentially* the same here in ancient India as they are there in modern America.

Our brother, the Rev. J. T. Sunderland, of Ann Arbor, Mich., after his sojourn in our midst, in the course of one of his addresses in England has spoken words that truly and faithfully describe the character and nature of the Brahmo Somaj movement in India. He says: "It (the Brahmo Somaj) has the immense advantage of being at once native and foreign—and native even more than foreign. It comes to its own, and its own hear its voice as they will not hear the voice of the stranger or the orthodox Christian missionary. Helped by many influences from without, in close sympathy with the best, the free, and the most advanced religious thought of Europe and America, it is yet fresh from the mould of India's brain, warm with India's spiritual blood, throbbing with India's fervent piety. It is the old religion of India at its purest, budding and blossoming and coming to nobler fruitage under the influences of Western culture and knowledge. It is the Christianity of Christ, loosed from its bonds, purified from the corruption of the ages, and born again on Eastern soil in the simplicity of its great founder. I have said it is India's hope. Are not the reasons plain? It is her hope because it meets her deepest and most abiding needs."

The picture and the above matter tempt us to try to formulate anew our estimate of the claim which these Indian co-religionists have upon the sympathies and the studies of the intelligent people of the Western world. The term "comparative religions" has carried the student through two well-defined attitudes of mind, and may we hope that it is bringing him now to a third and permanent attitude? The first was that of romantic idealization. The work of Sir William Jones and his subsequent fellow-laborers, down to Max Müller in England and Samuel Johnson in America, together with the story of Rhama Hun Roy and the Brahmo Somaj, awakened an enthusiasm in these studies as the sources of primal inspiration. The student went to them as the traveler seeks the springs that form the fountain-heads of rivers for pure water, expecting to find something more inspiring and less adulterated than that furnished in the stream of Christian and Jewish traditions. This is the mental attitude of some who listened with such delight to the voices of the "wise men from the East" that came to the Parliament of Religions. It is needless to say that this expectation was unwarranted; that the waters of life that flow through Indian scripture or Indian life is adulterated like the waters in other streams; that as a matter of fact Oriental scriptures are burdened with absurdities and incoherencies, and that Oriental life is weighted down with superstitions and conservatisms, even as all other scriptures and all other lives are. This discovery promptly brought about a revulsion of feeling, another mental attitude which, after a complimentary obeisance, dismisses book and people with the patronizing "very well, but not so good as we have at home." The religions of India are impressive but inadequate, hence the hope of India must lie in the converting and conquering power of Christianity. This is the attitude of such intelligent missionaries as Dr. John Henry Barrows, if we understand him, and many others. But the third attitude, of which we have already spoken, is the scientific attitude that recognizes the limitations in the life and scripture, both East and West, both ancient and modern, but recognizes also the truth in all, and the kinship of truth wherever found, and expects in the future not an overthrow of one system by another, not the supplanting of the Hindu faith and form by Christian faith and form, not even the acknowledgment of the word "Christian" as a suitable term to represent that excellence of life, that strength of spirit, that accumulation of character, which was in the world before Christianity, and which Christianity only partly realizes and shares with other systems. So the attitude of the wise is that of fraternal appreciation, patient selection, far-reaching co-operation, finding in the word fellowship the method as well as the inspirations of study; seeking fellowship, we seek for those things we hold in common, for the truth alone is universal and the right alone is cosmopolitan, and we slowly eliminate or subordinate the ideas and forms that are peculiar, for error is local, and superstition and formality are in their very nature transient. Thus through the help of all workers for the right under many names we come to that universal religion that satisfies the thinker and saves the sinner.

It is interesting to note the gradual growth of respect that gathers around the writings of Henry Thoreau. Professor Phillips, of Yale University, has put "Thoreau's Waldon" in his course of American Authors, and this course has been elected by 314 students. As a further indication of the growing interest in American authors Houghton, Mifflin & Co., of Boston, are about to issue a compilation of essays and poems by Ralph Waldo Emerson in their Riverside School Library, the selections being mostly of a poetic character. Mr. Gannett is also revising and bringing down to date the No. 12 of the Riverside Literary series entitled Studies in Longfellow, thus making more perfect a little handbook that before seemed almost perfect.

A Vacation Letter From Dr. Thomas.

The long looked for, waited for and greatly needed vacation of the hard brain toiler does not always bring the expected rest. One may think it an easy thing to quit work and begin again, but in experience it is often found quite difficult. First there is the uneasiness, fearing that the time will slip by; then will come the period of relaxation and repose; but soon arises the thought that the time is nearly past; and then comes the trouble of beginning again. Hence it is not always a misfortune if there is something to do after vacation begins, and so it has been with me.

The first Sunday in July was the funeral of an old Virginia friend, Mr. William Norris, near La-Moille. He and his brother came to Bureau county more than half a century ago and through all these years have lived side by side. Beginning with almost nothing they came to own nearly four thousand acres of land, all of which is under cultivation, and what is better, by honesty and fairness in dealing, they had won not only wealth, but the high respect of all who know them, and from every part of the county came the old settlers to attend the funeral of this noble man.

The next Sunday was the service at Camp Lincoln for the First Regiment, I. N. G., at Springfield. For many years this annual occasion has been growing in public interest until now hundreds, if not thousands, come out from the city to worship with us. Seventeen years as chaplain of this splendid regiment has given me considerable familiarity with military affairs, having marched and camped with these men under almost all conditions. The year of the Atlanta Exposition, eight hundred of us visited the cities of the South; we traveled at nights, marched and gave public exhibitions during the days, attended all forms of banquets and receptions, and in every city the armories of the South were thrown open. Wine, beer and whisky were free. The men were often sleepy and tired; the meals very irregular, but in all this excitement, lasting nearly two weeks, not one of these eight hundred men showed the least sign of intoxication. And in all these years, such is their respect for woman, such the high ideal of mother, wife and sister, that not one improper word has been heard. From Colonel Turner, down through all the grades of officers to the last man in the regiment, all are working men, business men, clerks, busy in almost every field, and without exception the sympathy of all is with the laboring classes; but as a regiment we are firmly united for the defense of law and order. We are friends of peace and hence feel that our service is a noble one and one involving not a little self-sacrifice; almost no remuneration, and in no sense is the regiment used as a means of ambition or a stepping-stone to office in civil affairs. It is pardonable in me to feel a just pride in being associated with such a noble body of men.

After nine days in camp, I went with my old friend and teacher, Prof. J. F. Eberhardt, and wife, to the vast lake region in northern Minnesota, the head waters of the Mississippi. A new line of railroad has been run up from Brainerd with its terminus at Walker on Long Lake.

Here one sees nature as it has been for thousands of years. Game is abundant, but the lakes were too high for fishing, and the mosquitoes too thick for hunting. Just across from the little village is the Chippewa Indian reservation, established sixty-five years ago. There are some twelve hundred in this branch of the tribe. The government has built plain houses for them. They have cleared, in all, perhaps two or three acres and cut the timber away, and there are little gardens and patches of corn. Aside from this the vast forest stands untouched. A little acquaintance with the "noble red man" dissipates the romance thrown about him by Longfellow and other poets. They are a lazy, filthy and almost useless people. The women do all the work. The men sit around in idleness, except when hunting or fishing. In the summer time they go off in little companies to camp in new places. The women carry the tents and babies, the men walk behind and smoke their pipes. Even the canoes are built by the women. One devoted missionary has worked with this reservation for over twenty-five years, and yet the Indian mothers will nurse their babies and pick and eat the vermin from their heads. Cultured teachers toil through the years, and some of the Indian women have learned to do very nice lace work, but the teachers told me it was purely imitative. When the pattern was drawn and they were shown how, they could follow it out, but they have almost no inventive ability. The goverment pays an annuity of from six to twelve dollars to each one on this reservation. The railroad has opened up the vast timber region, and it is estimated that there are not less than two billion feet of lumber on the reservation. The profits of this will also go to the Indians. But it is a serious question whether in all this well-meant sympathy and care for this people we are not doing them a positive injury. Unless the men can be taught to work there is no hope for their ever becoming self-caring.

From that wild region I came to peaceful and beautiful Wisconsin to speak at the Tower Hill Summer School, conducted by the senior editor, and here was another and a very pleasant surprise. Instead of tents I found well built cottages, a tabernacle and everything that goes to make up a Chautauqua assembly on a small scale. The Wisconsin river flows by the grounds; the scenery, whilst not grand, is restful, ever changing and most delightful. The school of English literature, under the care of

Mr. Jones, might be counted excellent work in our higher literary institutions. In addition to this, Prof. Perisho gave lectures, with blackboard illustrations, on geology, and took his classes out along the streams and over the hills and valleys, for practical work; and Dr. Libby, of the Wisconsin University, led his class forth to the woods in the study of birds. His trained ear detected the notes of some thirty different varieties; where the ordinary listener would have heard scarcely more than two or three. Thus is combined in this school the high lessons of literature and religion along with the voices of nature, and the teachings of rocks and fossils. Another feature, adding interest to the summer school and working with it, is the Hillside Home School, conducted by the Lloyd Jones sisters. It is located on the old homestead, where the father and mother and the large family of ten children settled some thirty-three years ago.

There stands yet the old farmhouse; by its side has been erected a large, beautiful and commodious building, the home of the pupils, and near this again is the school building, with its well-adapted rooms, its fine gymnasium, which is also used as a dancing hall, and all that goes to make the complete home and school. For health of body, mind and morals, and for thorough instruction, I know of no place in all this land that seems to me safer or better for boys and girls. With this home and summer school, the community is exceptionally intelligent and happily contented. There is not that sense of loneliness and isolation so commonly felt in farm life throughout our country, and hence not the mad desire to escape and get into some large city. And yet all this is some three miles from a railroad station. During the summer vacation this home is open for visitors, with the gymnasium, with libraries, with pianos, with the beautiful grounds, with carriage and horseback rides, with everything faultlessly neat, and a fresh, healthy table, and all at a very moderate price. I have found no more attractive or restful summer resort; but if one wants fashion, big bills and poor health, this is not the place to come.

The lecture on the second Sunday by the Hon. Mr. LaFollette was of so much interest, so opportune, so full of information on vital subjects, that the audience unanimously requested its publication in NEW UNITY. That in the afternoon, by Mr. Nicholas Smith, on "Our National Songs," was exceptionally fine, and would be a contribution to the literature of hymns and songs were we permitted to publish it. The last Sunday was given to educational matters, and the addresses were in the main along this line, and especially to the young. The principal speaker was Rev. Caroline Bartlett Crane, and her address was all that was expected, and that means a great deal. The shorter addresses by Mrs. Sawyer, Miss Underwood, Miss Jane Lloyd Jones and Professors Libby, Schuster and Smith were also of a high order. In the afternoon the senior editor gave his wonderfully interesting discourse on Rome — its archæology, its religion, its politics, its social life — drawing from all a most healthful and hopeful picture of the progress of the larger and better faith and hope. The trustees of the summer school are making still larger plans for the next year. More and more will this beautiful farm region become the summer home of those who come to know what it is; who value culture and long for rest and peace. H. W. T.

College Expenses.

The ideal of the college at the outset in Massachusetts colonial life was that of an institution as accessible to everybody as even the lower schools. But of late college expenses have gone up to such a figure that it has become a question how the climbing shall at last be stopped, if not reversed. The students are themselves becoming alarmed; and we note from half a dozen institutions that action has been taken in the way of protest or suggestion. It is at least unpleasant to observe that some colleges offer prizes for competition in oratory or debate, and compel the competitors to bear the expenses of the entertainment. These expenses include items not considered necessary twenty years ago. The payment of this sum falls not only on the prize-taker, who probably, if he paid the bills, would find his prize absorbed twice over, but it falls on all the poor fellows who worked equally hard to secure the prize, but failed. Fifty dollars looks like a large sum to a boy who, before entering college, never had more than ten dollars in his pocket at one time. He will work hard to get it, not only for the literary glory, but for the positive help in the way of winning his education. Why should he be compelled to pay ten to twenty dollars for a chance, when his chance is only one out of six or eight? Other college expenses have also grown to enormous proportions, and are equally unjust. To graduate requires about one hundred dollars, including a fifteen to thirty dollar gown—never again usable—a silly relic of the monastic descent of the college. Tuition bills are three times as high as they were fifty years ago. There are also large special fees for special courses.

But the chief difficulty is a growth of expenditure for items not recognized, until recently, as legitimate calls on a college boy. The annual cost of keeping up athletic contests, which do not belong in the curriculum, is said to average forty dollars a year.

Board has, in the meanwhile, more than doubled. In 1850 it was not uncommon for students to find fair accommodation at one dollar and fifty cents a week. No table is now set for less than three dollars and a half or four dollars a week.

The cost of the articles of food requisite to good table board has not required so great an advance. However, we cannot expect to reduce expenses of this sort to any great extent. They are probably proportionate to the average increase in the cost of living of all classes. Harriet Martineau, in 1836, complained that undergraduates could not live at Harvard for less than "two hundred dollars a year." Items noted by her include "eighty dollars a year for board." She adds that seventy-five dollars a year must be contributed by each student for current expenses, while fifteen dollars were charged for lodging within the college walls. She says: "The fact is, I believe, generally acknowledged that the comparative expense of living is a cause of the depression of Harvard. The difference of an annual expense of twenty or thirty dollars, which their fathers will have to spare from the profits of a farm or a shop, and pinch themselves to furnish, is, and ought to be, a very serious consideration." This slight difference of cost, which was felt at that date, is vastly increased at the present time. A minister, who has two sons in college, writes: "I and my wife live on mush and milk to get this business of college education completed. We wish to do the right thing by the boys, but are we doing right? Fifty dollars a year, and sometimes more, goes to their social societies. Other expenses count up, and it will cost for four years of education nearly four thousand dollars for these two boys. Could we have done better by them? I am not beyond asking the question."

This question is not pleasant to hear asked. It certainly seems possible to reduce the expenses of this class of schools somewhat into range with preparatory schools in the same line of studies. The college schools should become more the schools of all the people. It seems to us the problem of the American college is just this, to get it close to the heart of the people, to make it what Harvard was intended to be when founded. Whether denominational colleges are or were good policy is no longer an open question. These colleges are no longer run, or at least very few of them are, for denominational ends. They are seeking to become, and should become, a part of a general school system. As such, the college must drop its mediævalism in customs and manners; it must place itself in sympathy with the common people, both as to curriculum and expenses. It must become a first-rate American school, with American instincts. It must stand with doors as open as the Union school. It must not unfit its pupils for breadwinning in the ordinary channels of life. Above all it must not create a passion for unthriftiness or spendthriftiness; for running expenses faster than income; and encourage shame for that sort of manual toil by which other people are expected to win their way. The following story is told of the valedictorian of Hamilton college at its recent commencement. This young fellow came forward with an oration so thoughtful and so gracefully delivered as to rouse, not only the audience in general, but the trustees and honored guests upon the platform, so that he was recalled to the stage by the persistent cheering of professors and reverend dons, led by the president of the college. Nothing in the history of the institution was ever like it. He was compelled to return to the platform and bow his thanks. The young man was born in Germany, and landed in Castle Garden less than six years ago. He became a package-carrier in New York, where he worked for several months. Then he secured a position in the laundry at Westminster Park hotel, at Thousand Islands. During his whole college course, including his senior year, he has spent his vacations running a small engine in this laundry. He has not only had to perfect himself in the studies prescribed for college, but also in the English language. He has secured laurels superior to any before given in that college, and is now placed upon the staff of the faculty. The case is notable mainly for this, that the young man has shown that with persistent energy, and, more pointedly, by manly independence, a young man may still work his way through our colleges and universities. He was not ashamed to work. However, that is not to say that college expenses ought not to be reduced. The two facts must go together. We need to glorify work, and cease to honor mere spending.

E. P. P.

Chicago Criminology.

For the student of crime and criminals Chicago is at once a great museum and a vast laboratory. There are constantly matters deserving the criminologist's attention. A few which have just floated to the surface are interesting.

(a) *Crime and Criminals* is a little book, which has lately appeared from the pen of J. Sanderson Christison. Apparently intended for the ordinary reader it will perhaps reach some to whom a more scientific treatise would never come. The worst faults of the book are lack of digestion, arrangement and clearness. Its strong point is the author's evident wish to arouse the public to enquiring what the criminal *is*. The book will particularly interest Chicagoans as most of the criminals studied are Chicago cases. Twenty-three cases are studied representing crimes ranging from drunkenness to murder. They are pictured as well as described. Among the cases are Prendergast, Windrath, Fields, Mannow, Scott Price — all of whose trials caused considerable attention. Dr. Christison recognizes three classes of criminals — the insane, the moral paretic, the selfish or criminal proper. The three persons last executed in Chi-

cago, (preceding Nov. 30, 1896) namely Windrath, Fields, and Mannow — are considered by our author as insane, morally paralyzed, and criminal respectively. It is not certain that the present flood of criminological literature is helpful: it is certain that we could do without a large part of it. Seeing that this book is written, we can only wish it had been done better.

(b) One of the newest local journals is the weekly—*National X-Ray*. It is edited by Albert Burk — better known perhaps as "Sleepy Burk." He is a man with a long criminal record behind him who announces his intention of leaving a life of crime, to earn an honest living in the field of journalism. In his prospectus Mr. Burk says:

"My introduction will be brief. With this number I launch the *National X-Ray* for a purpose. It will deal exclusively with criminology. It is the first paper of this kind ever printed. In this respect it is unique and original."

The paper appears on Saturdays. Two pages of the eight are composed of new matter, the rest being "patent insides" of good character. The new matter is of course the chief interest of the paper. It will be of importance to every psychologist and to sociological students. "*When a Little Boy in Jail*" is worth anyone's careful reading: "*Webster's Abridged*" is a curious paper upon slang; the editor's opinions upon some reform questions are worth consideration. We would like to throw Mr. Burk's advice — "Give the X-Ray to your boy; it is better than a thousand sermons" — into another form but refrain for fear of being misunderstood. An editorial in No. 2 upon Mr. Crawford's statement before a meeting of ministers suggests some thoughts. It seems that the reverend gentlemen asked Mark Crawford about "Sleepy Burk" and his paper. In reply he stated — as Burk says — "that the editor, carrier or proof-reader, (I get mixed up sometimes and don't know where I am at) was not entitled to any *syimpty*." This is delicious. Any but ministers would have bought the paper, read it, and then judged for themselves. They however must have an authoritative utterance on every subject, for controlling their action. Is it not a curious hint in class psychology? Any journal however that is to be nourished on "sympathy" might as well die. Whether the *X-Ray* lives or dies, it occupies an interesting position in the journalistic field.

(c) *The Luetgert Trial.* Every daily paper just now devotes much space to this trial. It may be that the man is guilty. One would suppose, however, that every man should be held innocent until proved otherwise. In this case however an ingenious police and a sensational press are doing everything to arouse the most bitter public feeling and enmity. The man is being prejudged, though it is admitted that all the evidence is simply circumstantial. To increase prejudice and to augment the blind hostility of an unthinking mob even senseless superstition is aroused and invoked. In a recent great daily newspaper we find the following headlines —"*Strange Way in which the Fatal Number 13 has Followed Luetgert All Through His Life, and Now It Comes Out Prominently in the Murder Trial.*" In the article below this we read among other matter—"the much-dreaded combination of figures had followed the prisoner not only through this last chapter of his career, but through his whole life." . . . "To make it the more ominous, 13 is a mascot for the State's Attorney's office. . . . State's Attorney Charles Deneen, who will prosecute the case, has 13 letters in his name." . . . Assistant State's Attorney McEwen is quoted as saying, "Thirteen is our Lucky number. It convicted Banker Spaulding." Seventeen different items of such rot are dealt out. A young reporter may perhaps be forgiven for writing such foolish things: greater responsibility rests upon the editor who passes it. When an Assistant State's Attorney talks—if he really does so—of "our lucky number," the case is serious. Few persons realize the impression such stuff makes upon the far too superstitious public mind. As to children—it is bad enough to feed their brains with details of sensational murder trials, without branding them with a foolish and disturbing mediæval superstition.

FREDERICK STARR.

What I Would Do if I Were Twenty Again.

PART II.

And now, having considered the extreme importance of rooting out in youth any fault which mars the behavior or defaces the character, let us talk of the positive and constructive side of life-building.

II. Beginning nearest the work of the school years, I would learn to study and to think. Have you ever read the little story of "How One Girl Studies?" She sits down, and, while retouching various items of her toilet, she says over aloud: "The three angles of a triangle are equal to two right angles—oh, dear! I hope it won't rain to-morrow and spoil that picnic—the three angles of a triangle are equal to two right angles.—I wish I knew how much Mary Brown's hat cost.—The two angles of a triangle are equal to three right angles—dear me! I think geometry is just too stupid! I have studied this proposition for at least ten minutes, and I can't understand it at all—so there!" Or perhaps you have heard that other story of the young man who was meditating aloud to his girl friend of the wonders of nature—how we are surrounded by incomprehensible mysteries. "Now, this electric light, for instance," said he, "what would I not give to

know how it is produced?" "Why, don't you know that?" said the girl, in accents of surprise. "Why, you just touch the button and the light comes." Are there not a great many people who only think they think? And yet the Chinese proverb is true: "A flaw in thought leaves a trace a mile long." "As a man thinketh, so he is," we are told. The power to apply the mind with the same mastery that one applies the arm; the power to hold on in either case up to the point of sheer exhaustion, is a power supremely worth having, young man, young woman. Yes, even if for it you exchanged all the raw knowledge that you have accumulated in your years of schooling. With this power, all and more, could be quickly regained. Without this power, nothing you have will ever be of great use to you. Learn to study. Learn to reason. Value the power to memorize rules less, and the power to create rules for yourself more. This is education of the mind.

III. I would learn to keep the promises I made myself. Do what you said you would do, if for no other reason than because you said you would do it. Do not give it up until, in a moment as high as that in which you framed your resolution, you become convinced of the unwisdom of it. You have no idea of the effect upon the character of the keeping or the not keeping of one's promises to one's self. Ever since six years of age have you been in school working toward that day of your graduation from high school or from college? But, when within a year or two of the goal, you became weary of it—think you will quit and go at something else? Let me tell you, you are losing not only the cap-sheaf of all that you have been toiling for, but you are losing a great piece out of your manhood, your womanhood. Your failure to carry to its triumphant consummation this greatest undertaking of your life, your failure to finish it and crown it, and set it on high as your first great achievement, will work in you a flaw and weakness that you do not take count of now, but which will make it harder for you as long as you live to plan and carry out any worthy thing. Not the schooling you lost, but the character you lost, does the mischief. Keep to the lines you set for yourself, or which have been set for you in the wisdom of those who best love you.

And what is said here applies, of course, to every undertaking. There is nothing which after a while does not lose the charm of freshness. You look upon the work of others and think you would like to drop your occupation and turn to theirs. But remember, you see only the charm, not the difficulties. Keep to your own work so long as you know it is only the restless spirit, the impatience of drudgery that tempts you to desert it.

IV. I would learn to act. The best time for your day dreams will be after seventy. You will know what is worth while dreaming about then. "Deeds, not dreams," is a good class motto for '98. The great dangers of novel-reading and theatre-going lie in the invitation to the emotions without invitation to the will. To weep over the sorrows which we feel no call to alleviate; to kindle with indignation or enthusiasm which burns to an ash without lighting any noble fires of action within us—this is not good. We need to transmute knowledge, thought, sympathy, into action; we need it for our own sakes quite as much as for the sake of others.

> "Not enjoyment, and not sorrow,
> Is our destined end or way;
> But to act that each to-morrow
> Finds us farther than to-day."

V. I would learn to distinguish between essentials and non-essentials of action. It is Voltaire who has said "Petty considerations are the graves of great things." This thing ought to be done, but the "how," the "when" discourages. Here are a whole mass of other things, little things, that ought to be done, too. "I will do these first and get them out of the way." But, alas; the little things are such time consumers! And then the postponement of the great thing has blurred my vision. It is the great soul that seizes upon the vital deed and makes time and way for it.

If we cut clean down into our lives, we may leave out so much that seems necessary to us, and really be the better for it. Then we will have room for the really important things. "Never put off until to-morrow what you can do to-day" is good doctrine for the lazy, but poor preaching to the eager and enthusiastic soul. Some of the things put off until to-morrow will never be done at all, and so much the better. Find time and place for the things really worth while.

C. J. B. C.

Unto the Least.

> The night was dark, the wind blew weird and wild.
> Within the shepherd's hut each sleepy child
> Was tucked away to rest. The shepherd rose,
> And to his good wife said: "How cold it grows.
> I scarce can bide indoor, for on my ear
> The bleating of a wandering lamb I hear."

> The good wife said: "Nay, that cannot be true;
> Above this storm no voice could come to you."
> He answered: "Yet I know one lamb is gone
> From out the flock and wanders wild upon
> The dreary hills and by-ways, lost and chill.
> 'Tis knowing this that makes its bleating shrill

> "Sound on mine ear! One lost lamb from the fold
> Shrinks, fearful, in the shadows and the cold.
> I cannot calmly wait the coming day
> While feeling that one lamb has gone astray."

> The good wife went and stood beside the bed,
> And laid her brown hand on each curly head.
> She said: "If one of this flock strayed from me
> I'd search for it upland and over lea.
> Sore grieved am I for that poor mother ewe,
> And for her lamb will search the wild way through,

> "Remembering the words that once were said
> By Him who wore the thorns upon his head—
> 'E'n as ye do unto the very least,
> Ye do to me.' In sooth good man, the beast
> That walks four-footed on the hills I think
> Is just the least. I will no longer shrink,
> But go with you in storm at break of day
> And fetch unto the fold that lamb astray."

VIOLA VIRGINIA VAUGHN.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

Some Suggestions From the Röntgen Rays.

REV. J. T. SUNDERLAND.

"All things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv:13.
"Create in me a clean heart."—Psalm li:10.

No discovery in the domain of physical science for some years has attracted so much attention as that made by Prof. W. C. Röntgen of Wurtzburg, Germany, of what he calls "X Rays," or, what others are very generally calling, from the discoverer's name, "Röntgen Rays."

The name "X" (a sign for the unknown) given by the discoverer to these rays, indicates that he only partly understood their nature. That they existed and had power to produce certain very remarkable effects, he had made certain. But that was about all. Were they to be regarded as of the nature of light? He was disposed to think not, because there were certain characteristics of light which he believed he had proved that these newly discovered rays did not possess. He was disposed to think that they were more nearly of the nature of electricity.

The discovery was deemed so important that it was taken up at once by leading physicists in all parts of the world. The result has been to establish beyond a question nearly all the claims made for the new rays. Several of the investigators have added something to what had been found out by Professor Röntgen. The tendency seems perhaps a little away from Professor Röntgen's classification of the rays with electricity, and toward placing them under the category of light. And yet there is nothing settled in the matter.

This discovery opens up a whole new realm of physical inquiry.

As is nearly always the case with great discoveries, the way had been prepared for it by other men. Long ago the work of scientists like Faraday and Draper had turned attention in this general direction. Twenty years ago, or so, Professor Crookes took a distinct step toward this discovery by his brilliant experiments by which he demonstrated the existence of what he called radiant matter, or radiant energy. Later, other scientists have advanced still further toward it by investigations upon what are known as kathode rays, and by the discovery that these kathode rays, while not capable of passing through glass, yet will pass through certain opaque objects, even thin sheets of metal.

All this preliminary work, however, does not take away from the originality or brilliancy of Professor Röntgen's discovery. The X rays with which he has made the scientific world acquainted are different in important ways from the kathode rays, or from anything previously known. They pass through all bodies, though not with equal ease or clearness. But they pass easily through paper, wood, leather, all vegetable substances, and all animal tissues.

By means of them photographs are easily taken of objects that are out of sight,—for example, on the other side of a door, or inside of a box. A photograph of a closed case of steel instruments shows all the instruments. Since the rays pass more easily through skin and flesh than through bone, a photograph of a human hand shows clearly the bony skeleton of the hand. If a finger of the hand has on it a ring, the photograph shows also the ring. But the flesh of the hand does not appear, or only very dimly. A photograph of an arm or a foot, in which a bullet has been lodged, shows the skeleton of the arm or foot, together with the bullet.

One reason why this discovery of Professor Röntgen has attracted so much attention is doubtless the practical benefit which it promises to render to men in connection with surgery and medicine. Indeed its service in this direction has already begun. And it is certain to go on to an extent which as yet we can only dimly see.

These rays give to both the physician and the surgeon the use of sight as well as hearing and touch, in ascertaining the condition of the deep seated tissues of the body. Before, their eyes could see only the surface, now they can penetrate as if the human body was glass. Not only do these X rays show the bony skeleton, and reveal fractures, dislocations of joints, and so on, thus greatly aiding the surgeon in his work of repairing these injuries; and not only do they reveal the exact location of extraneous substances, as bullets, broken needles, or whatever else may have become lodged in the body, and thus make easy their removal; but these magical revealing rays show the internal organs and soft tissues of the body, as the liver, the heart, the kidneys,—their outlines, their density, their normal or abnormal shape, and thus greatly aid the physician in his treatment of various kinds of disease of those internal tissues and organs.

I suppose there is little room for doubt that if Professor Röntgen's discovery could have come a few years sooner it would have saved the life of our honored and lamented President Garfield. This is only one case of hundreds.

Many members of the medical profession believe that these rays are going to bring as great benefit to suffering humanity, as the discovery of Jenner or that of Lister.

Thus it is easy to see that what Professor Röntgen has done is not without significance in connection with religion, if we interpret religion in the broad and large way that Jesus did, making it to extend beyond the mental and the moral to the physical, and to concern itself with the alleviation of human pain and disease and suffering.

However, all this is only the beginning. The healing art is but a single province of the many that are touched by this great discovery. Indeed the main religious suggestiveness of Professor Röntgen's remarkable revelation lies quite beyond and outside of any applications it may have to medical or surgical practice.

Mark, I use the words religious *suggestiveness.* It is this that I wish especially to call attention to. I think these wonderful rays which have been revealed to the world by Professor Röntgen are in no way so remarkable to the thoughtful mind, as in their *suggestiveness*,—the windows they open into new and

strange regions;—the wonderful intimations which they give of something beyond themselves;—the startling, the marvellous glimpse they offer us of a realm of law, force, activity, phenomena, existence, unseen by the eye, unheard by the ear, unrecognized by any sense of man, unknown even to the scientist, until now. They make us ask in amazement and in awe, What next?

We had thought the revelations of the telescope and the microscope enough. We had stood dumb in the presence of such undreamed-of universes of the vast and the minute as those instruments revealed. Then came the spectroscope with its new marvels; and chemistry with its fresh wonders; and electricity with its unknown continents to explore and its unknown seas to sail. And now added to and beyond all the rest, there open before us the vast new realms to which radiant energy, the kathode rays, and above all the Röntgen rays, seems to be the magical doors.

How these revelations of science help us to see the truth of Wordsworth's description of man, as

> "A Creature
> Moving about in worlds not realized!"

One suggestion bearing upon religion which these remarkable rays seem to me to make, is that of the superiority of the spiritual to the physical, the eternal dominance of mind over matter.

All these discoveries are the work of mind. Matter seems able to keep no secret when mind asks for it. In the presence of mind matter stands an obedient slave ready to do the bidding of its master. The discovery of the X rays, and the work they are already being put to, afford only the latest illustrations of this great truth.

With his own unaided physical vision man can see but a little way. His eyes alone can give him but a small world to live in. But mind comes to his assistance. With the aid of mind new eyes are given him. By the aid of mind he is able to construct for himself helps by means of which worlds on worlds above and below him are made to sail into his view. Thus he becomes a citizen in a universe a million times larger than that which his unhelped physical sense could possibly make known to him.

We speak of some objects as transparent and some as opaque. But really these are only relative terms. Whether objects are opaque or transparent depends upon our powers of vision. Give us the aid of the X rays and practically everything becomes transparent. But what could give us these wonderful rays? Only mind. Mind alone was a sufficiently powerful enchanter to compel them to bow to its will.

In this way it seems to me all the great discoveries in nature that man makes, and especially all those that give him new power and control over nature's mighty forces, are new refutations of that low materialistic view of man which makes him only a thing, a creation of the physical side of nature, a brother of the stone and clod. All these splendid triumphs of mind appear to me to make eloquent proclamation that man is a king in the universe because he knows, because he is spirit, because he is of kindred nature with that Infinite and Eternal Mind, through whose wisdom and intelligence, and therefore ordering power, the universe has come to be.

Again, these remarkable Röntgen rays seem to have some suggestions to offer as to possible conditions of a life for man beyond this world.

To many minds, one of the difficulties in connection with the doctrine of man's future life has always related to the *how*, the *in-what-manner*, the *conditions* of such a life.

In this world our spirits are embodied. We exist in connection with a physical organism, and by means of that organism we come into relations with the external world, and with one another. Must it not be so always? If we are to live beyond the grave, must we not have bodies there, too? And yet, how can we have bodies there?

St. Paul says: "Flesh and blood cannot inherit eternal life." Moreover we ourselves see that to be cumbered with bodies, like these which we have here must be out of the question, unless we are to consider heaven the most materialistic of places, and the coming life essentially a repetition of this, with the same limitations, and, so far as we can see, the same ills. What is the solution of these difficulties? which to some minds are real difficulties, tending to make a future life seem impossible.

Persons who are troubled with such difficulties I do not think can ever, in the nature of the case, have them wholly removed, so long as they remain in this world. We can only fully understand a thing when we have experienced it.

We may easily imagine an unhatched bird, in its dark home within the egg, endowed with reason and inquiring eagerly about the possibility of a life of free motion beyond its present narrow existence. But what possible explanations could enable it to understand a life which it had not experienced? I suspect we are all much in the condition of that unhatched birdling when we begin to try to settle here and now, beforehand, the possibilities of the larger and freer life of the spirit which we dream of and hope for beyond the narrow environment of our present earthly existence. We know that the existence of spirits in connection with such physical bodies as these which we now possess is possible, because we are actually here. But if asked *how* it *could* be possible, before we had *experienced* it, I suppose we should have had just as much trouble to explain or to understand, as we now have to explain or understand the conditions of a life beyond this.

So the sensible, as well as the religious thing to do, is to wait for the experience—in the meantime resting in the surely wholly reasonable faith, that the resources of the power that put us in this world are not wholly exhausted, but that he who gave us bodies and organic environment in this world, suited to our needs, will be able to meet all our wants in such further life as he may have waiting for us.

Meanwhile, however, he does not seem to have left us without hints and intimations of some things that at least possibly *may* be, in connection with the life to come.

One of the immensely stimulating things connected with man's studies of nature, and consequent growth in knowledge, is the doors that he finds opening in so many unexpected places, looking out and up into other worlds of being, other conditions of existence beyond, and, as it would seem, immeasurably larger than this in which we find ourselves in this world. So that spirit does not need to think of

itself as unnecessarily confined to this earth, or to connection with bodies so grossly physical as these in which it is our lot to dwell during our earthly career. It is in this direction that some of the suggestions of the Röntgen rays seem to look.

Lord Kelvin estimates the vibrations of these rays as numbering seventy quadrillions per second. How many is that? Perhaps we could come a little nearer to realizing it if we tried to count. We can easily enough count a hundred in a minute. Suppose we undertake to count seventy quadrillions at the speed of one hundred counts each minute of time. How long will it take us? Somewhat more than one billion three hundred million years. It will take us this length of time to count *what?* The number of vibrations, or waves in the universal ether, believed by scientists to be produced by the Röntgen rays in a single second of time. Try to think of the subtleness of such rays. Try to conceive the infinite subtleness of the ether—a material substance—that yields itself to such infinitesimal vibrations. All this helps us a little to understand what science in so many ways teaches, that there are worlds on worlds all around us that we do not see or realize the existence of.

What is sound? Vibrations of air striking the drum of the ear, and carried thence to the brain. Do all vibrations of air produce sound? No; only what we have the capacity to hear. The longest vibrations fall upon our ears without effect. Our ears are not able to respond to them. So there is only silence when they beat upon our organs. When the vibrations become short enough, then we begin to hear them. As they grow shorter and shorter, we still hear them as sounds of higher and higher pitch. But by and by they get so short that again they are lost to us. They pass beyond the range of our organs. But do the vibrations cease when we can no longer hear them? Certainly not. If our organs of hearing were constructed with a wider range we could hear them still.

It is the same with light. Waves of the ether—that subtle fluid that fills all space and all things—impinge upon the retina of the eye. All waves of a certain length—or rather between certain lengths—are recognized by the eye as light. What of those below, and those above? The eye simply has no power to take cognizance of them. They are lost to us because we have no sense of faculty whereby to perceive them.

What if we had other senses through which all these vast ranges of sound waves and light waves could reach our brains and pour in upon us the wealth which now they hide? Do you not see how the universe would be enlarged for us?

Some scientists are telling us that they see room for as many as fourteen or fifteen new senses, each with as wide a range as our present senses of hearing and sight. And even with all these new avenues of communication between itself and us, the universe still would not fully report itself to us.

Thus we see that science is revealing vast and wonderful realms of existence, which, while they are properly to be called physical, are yet so subtle and so far removed from all the grosser aspects of the physical that many are asking: May it not be in those directions that spirits, passing on from such environments as these of this earth, will find themselves journeying? May not the higher mansions of the Infinite Father be thought of as at least possibly lying there? Here we are clothed upon by these physical bodies which serve us throughout our earthly years. May it not be that in those higher realms we shall tabernacle in bodies as much finer and subtler than these as light, or electricity, or the X ray, or the universal ether is finer and subtler than the forms of matter which we see in this world manifesting themselves in earth and rocks and trees, and our own flesh and bones?

Nobody can dogmatize in such matters; we can only dream. But are not such dreams as I am suggesting wholly coherent and rational?

Thus we see that at least there is no lack of room for us in our Father's House, and if when we pass on from here we shall require bodies more subtle, while yet quite as real as those which we now possess, there will be no lack of material out of which to make them.

Of course all this does not prove that man will exist beyond the present scene. But it does remove certain difficulties which men have thought they saw in the way of such existence. And it shows that the universe is built on a plan commensurate with immortality for man.

St. Paul represents man as to have a spiritual body when his present physical body has been laid down. Perhaps that spiritual body exists already, *within* his present physical body — a finer organism within the coarser. Perhaps death is simply a dropping off of the coarser, and a loosing of the finer, to enter upon a larger, freer, higher career. Do you object, that we cannot see this finer body, and therefore it cannot be? I answer, we cannot see the ether; our physical senses are too obtuse and too limited in their range to see more than an infinitesimal part of that vast universe whose existence is proved to us by the phenomena of light, and electricity, and the Röntgen rays. But that universe exists, exists all around us, and is as real as the mountains that we can see and feel, and tread upon.

No, the universe is large enough to be man's home forever. God's resources are not exhausted in what he has done for his child here. There are possibilities, and suggestions, multiplying and multiplying, of greater things awaiting beyond the present scene.

In still another and somewhat different direction do these wonderful X rays, which we are studying this morning, seem to me to offer suggestions which are worth our attention. Science is teaching us to see deeper and deeper into the physical world. Where we were blind we are getting wisdom. What used to be opaque is becoming transparent, what was hidden is being revealed. Perhaps the most remarkable single illustration of this we have ever had, is found in these Röntgen rays. These penetrate and reveal where we thought no vision could pierce and nothing could be found out.

How naturally does all this suggest the inquiry, whether the world of *mind* may not have its Röntgen rays as well as the physical world.

I took as my text a passage of scripture which may have seemed to you, as I read it, to have little connection with my theme: "All things are naked and open unto the eyes of him with whom we have to do." I think it requires only a little thought to see that it has a very close connection.

The supreme Röntgen Ray of the Universe is the Divine Omniscience.

The wonderful X ray which science has discovered can pierce through man's body. It is a lesson that we need to learn, that there is a Vision which pierces through man's soul.

Said an old Hebrew proverb, "The eyes of the Lord are in every place, beholding the evil and the good."

Said the patriarch Job, "The grave is naked before Him; and destruction hath no covering."

In the book of Samuel we find an utterance purporting to come to the prophet from God: "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart."

In the greatest of all the Psalms we read:

> "If I say, surely the darkness shall cover me,
> Even the night shall be light about me.
> Yea, the darkness hideth not from Thee;
> But the night shineth as the day:
> The darkness and the night are both alike to Thee."

I cannot conceive of a more serious thought than this which finds such frequent and impressive utterance in both the Old Testament and the New, that God knows all. The thought is infinitely startling, if we are trying to hide anything from him; if we are cherishing evil of any kind in our hearts, with the dream that he does not know. But on the other hand the thought is inexpressibly comforting and strengthening if we are conscious that our intents and purposes are pure. Man may misunderstand us, and judge us unjustly; but God never! A thousand times in this world that assurance has given hope and courage and life to men and women who but for its mighty girding would have fainted and utterly fallen before the misunderstandings, the misrepresentations, and the injustices of their fellows.

Let us then carry this suggestion from the Röntgen ray with us as a constant and living thought, that God *sees* our lives at every point, discerning even the thoughts and intents of the heart. And let us so live that we shall desire to conceal nothing from him.

Nor is this power of penetrating vision confined to God. All spiritual beings have it in a greater or less degree. I think angels must possess it in a very high degree. Nor is it wanting in men. We all have at least some of this Röntgen ray power to penetrate down through and below all make-believes into one another's real minds, feelings, motives. Some can see more deeply than others. I think purity and sincerity in one's own heart tends to give this kind of penetrating power. I think love often gives it a wonderful measure. Thus loving parents can often read their children's hearts as a book. And even what the children think is concealed, is not concealed.

By this power children are held to purity and truth. In many a temptation they are kept back from doing wrong by the thought that mother or father will surely know; they cannot bear the thought of those they love and honor and trust looking down into their souls and seeing a black spot there.

We all desire to stand well with others. This desire is a great safeguard. It gives us moral strength. It furnishes us with incentive to do our best and be our best. Sometimes, however, we yield to the temptation to trust to make-believes. We pretend to be what we are not. But how great is our mistake! We think others will not see through us. But will they not? We quickly see through them if they descend to simulate what they are not. How can we hope to escape? No, there are eyes with Röntgen-ray power in them that we little suspect. Thank God that there are! The little child has them. Our dear ones have them. These penetrating eyes are everywhere. We cannot escape them. There is no safety except in the pure heart and the right life that can stand the test of the rays!

We talk about a day of judgment coming. All our days in this world are days of judgment. Who are the judges? All who can look down into our hearts. With evil within us, there is no such a thing possible as permanent peace and happiness. *We* see; *God* sees; our *friends* and *neighbors* see, or are liable any moment to see. So where can be our security or peace?

Men talk about hell and heaven as if they were mere places, external conditions. Both are *in*ternal conditions. They are in the heart, in the conscience. Hell may exist in the next world, or it may exist in this. So may heaven. You and I will not be beyond the danger of hell until we are beyond all fear of Röntgen rays. When you and I have got for ourselves hearts and consciences that have in them no dark spots that shrinks from any ray of light, or flood of light, that can come from man or God, then, but not before, we shall have reached heaven; for then heaven will have reared its shining walls and arched its golden domes within our own souls.

Lincoln's Idea of Selfishness.

Mr. Lincoln once remarked to a fellow-passenger on the old-time mud-wagon coach, on the corduroy road which antedated railroads, that all men were prompted by selfishness in doing good or evil. His fellow-passenger was antagonizing his position, when they were passing over a corduroy bridge that spanned a slough. As they crossed this bridge and the mud-wagon was shaking like a Sucker with chills, they espied an old razor-backed sow on the bank of the slough, making a terrible noise because her pigs had got into the slough and were unable to get out, and in danger of drowning. As the old coach began to climb the hillside Mr. Lincoln called out, "Driver, can't you stop just a moment?" The driver replied, "If the other feller do n't object." The "other feller"—who was no less a personage than at that time "Colonel" E. D. Baker, the gallant General who gave his life in defense of Old Glory at Ball's Bluff—did not "object," when Mr. Lincoln jumped out, ran back to the slough, and began to lift the little pigs out of the mud and water, and place them on the bank. When he returned Colonel Baker remarked: "Now, Abe, where does selfishness come in on this little episode?" "Why, bless your soul, Ed, that was the very essence of selfishness. I would have had no peace of mind all day had I gone on and left that suffering old sow worrying over those pigs. I did it to get peace of mind, do n't you see?"—*Springfield, (Ill.) Monitor.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Opportunity for the wise comes often through the abdication of the foolish.
MON.—Work is the active process by which something is wrought out. There is a great deal of talk about work which interferes with the doing of it.
TUES.—Work is patient, particular. That way it is like God's.
WED.—Let each one make her business exceptional by doing it exceptionally well.
THURS.—A worker can find work. Too many people wait to have work made for them.
FRI.—Learn the needs around you and get yourself ready to meet one or more of them.
SAT.—The world is filling up. Spread and increase should go on; we should be kept in touch, each with our next, all along and around.

A. D. T. WHITNEY.

What a Child Would Like to Know.

Would I were wise enough to know
How the little grass-blades grow;

How the pretty garden pinks
Get their notches and their kinks;

How the morning-glories run
Up to meet the early sun;

How the sweet peas in their bed
Find the purple, white, and red;

How the blossom treasures up
Drops of honey in its cup;

How the honey-bee can tell
When to seek the blossom cell;

Why the jay's swift wing is blue
As the sky it soars into.

I wonder if the grown folks know
How and why these things are so.

—*Mary F. Butts, in the Independent.*

A Helpful Dog.

I will tell you the true story of how Prince, a beautiful large dog, helped a little girl do a very important errand.

Prince and I were playing on the lawn one morning, when my mother came to the doorway, and called quickly: "Here, Molly, take this note to Dr. Mason's at once. Papa is very ill. Do not waste a moment!"

Her face was so white and her voice so full of fright that I snatched the note, and started of. Prince ran beside me, his face and actions showing sympathy and tenderness. I had never been outside the gates alone before, and the half-mile lying between our house and the doctor's seemed, to my excited fancy, beset with all kinds of dangers. I put my hand on Prince's beautiful head, and on we trotted. We met no one on the way, and as we came in sight of the great white gate of the doctor's grounds, I drew longer breaths, and my clutch on Prince's hair was less fierce. But, when I reached the gate, a terrible obstacle awaited me. The latch was far, far beyond my reach, try as I might, and the gate was securely fastened!

"Doctor! doctor!" I screamed loudly. "Oh, please, please come!" But the house stood a long distance back among the trees, and no one heard my wild calls. Then I beat on the gate with all my strength, but the heavy gate did not even sway.

As far as I could see, on either side of the gate ran a high wire fence, behind which grew a thick hedge. What should I do? My father might be dying, and I could not help him! Prince stood behind me in an agony of excitement. His tail wagged as if it would come off, and his eyes were full of dumb love. At last, in despair, I flung my arms about him and cried bitterly. Suddenly the tail stopped wagging. Prince was thinking. Then he broke away from me, and, lying down in front of the gate, began to dig. The dirt flew in every direction, and I stopped crying to watch. In a few moments Prince had a hole large enough through which to crawl, and in a moment he was on the other side. In a flash I was after him, and running as fast as I could toward the house.

Prince remained behind long enough to fill the hole neatly, like the honest fellow that he was, and then he walked quietly up to the house, as if it were an every-day event to help a friend out of the direst distress. I am quite sure, had I found so bright a way out of my trouble, I should have felt very proud, but, if Prince were elated over his success, he hid his feelings beautifully, and took his praises and an extra meal of dainties with charming humility.—*Delaware State Sentinel.*

A Young Man's Future.

A written sentence may be mere words or it may mean something. So a young man may be only a mixture of body and soul or he may mean something. One of the most expensive and disastrous mistakes a young man ever makes is in supposing that a decision, a resolution, contains in itself the means of working its own execution, and that something beside power will suffice to overcome power. There are a great many meaningless men in the community, and what that means is that while they have the intelligence to understand an idea, and the heart to feel it, yet the idea never gets so close to them as to have its reality tremendously experienced by them. We do not win our strength and stability by mastering ideas, but by being mastered by them, held in their grip. A man never really knows what there is in him, how much he can do or how much he can withstand till he gets fairly in under just such governance.—*C. H. Parkhurst.*

A Pathetic Incident.

"I have heard and read more pathetic stories," said Senator Hoar the other day, "but none of them ever awoke so much sad sympathy as one which Professor Gallaudet related. The professor has a favorite pupil—a little deaf mute boy, exceptionally bright. Gallaudet asked him if he knew the story of George Washington and the cherry tree. With his nimble fingers the little one said he did, and then proceeded to repeat it. The noiseless gesticulations continued until the boy had informed the professor of the elder Washington's discovery of the mutilated tree and of his quest for the mutilator. 'When George's father asked him who hacked his favorite cherry tree,' signaled the voiceless child, 'George put his hatchet in his left hand'— 'Stop,' interrupted the professor. 'Where did you get your authority for saying he took the hatchet in his left hand?' 'Why,' responded the boy, 'he needed his right hand to tell his father that he cut the tree.'"—*New Orleans Times-Democrat.*

A 24-page Weekly. **THE NEW UNITY** $2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

SENIOR EDITOR,
JENKIN LLOYD JONES.

ASSOCIATE EDITORS,

HIRAM W. THOMAS, FRANK BUFFINGTON VROOMAN, CAROLINE BARTLETT CRANE, OSCAR L. TRIGGS, CHARLES ZEUBLIN, EMIL G. HIRSCH, R. A. WHITE, A. N. ALCOTT, FREDERICK STARR, ELLEN T. LEONARD, E. P. POWELL, JOSEPH STOLZ, PHILIP S. MOXOM, W. A. COLLEDGE, JOHN W. CHADWICK.

ADDITIONAL MEMBERS OF THE PUBLICATION COMMITTEE OF

LIBERAL CONGRESS OF RELIGION:

W. C. GANNETT, PAUL CARUS, L. J. DUNCAN, GEO. H. SHIBLEY, HANNAH G. SOLOMON, UNA MCMAHAN, MARY F. STRONG, EDITH LACKERSTEEN, ALBERT SCHEIBLE.

Remittances should be made payable to Alfred C. Clark, and may be by express or money order, postoffice money order, draft, check, or registered letter, as most convenient. The date following your name on your paper's "yellow label" will show the date to which your remittance has been paid. No other receipt is given unless stamp is sent.

Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

KANSAS CITY.—Rev. John E. Roberts, who for many years has been the successful pastor of the Unitarian Church at Kansas City, begins with the first of September, a people's movement which meets in the opera house. This movement is not one of Mr. Roberts' seeking so much as it is a compelling movement. The time and the place and the man seemed to combine in demanding a People's Church. What particular shape this movement will take only more time will decide, but at the present time it is manifest that this is only one more straw that indicates the movement of a strong and deep current out of denominationalism into catholicism, not Roman Catholicism, but the catholicism of humanity. The forces that have come to a focus in Kansas City are tending towards a similar focus in a hundred other towns in the Mississippi Valley. Some of them we know. Many of them the editors of this paper and the officers of the Liberal Congress are in correspondence with. More of them have not yet made themselves known. Mr. Roberts launches out on the experiment, and like all experiments there is an element of uncertainty, but the world loves the pioneer and humanity in the long run is grateful toward those who break new paths. THE NEW UNITY extends hearty greeting to the new movement and pledges cordial fellowship to people and pastor.

FARGO, N. D.—William Ballou, the minister of the First Unitarian Society, has resigned, and it is his purpose to go to Cambridge to study. At a meeting of the directors of the society held August 20th, there was a unanimous vote refusing to accept the resignation and tendering a leave of absence for such period as Mr. Ballou's plans may require. Mr. Ballou has done a uniform work in that solitary outpost and has endeared himself to a circle that reaches far beyond the limits of Fargo. THE NEW UNITY bids him God-speed on his quest for knowledge and will bid him hearty return to his western field of labor when the time comes for him to take up his work again.

AUSTIN, TEXAS.—Rev. E. M. Wheelock, a defender of the broader faith at this outpost, writes: "Texas, in common with all the West and South, suffers under the corruption and imbecility of our legislative methods, and the brutality of our competitive business system, but the crop-products will be very great, which promises relief for the moment.

"An anecdote is related by Mondeville in illustration of the desire that prevailed in those days to appear to be doing something. During a consultation, when a number of the best doctors in Paris had just formulated a prescription for a syrup, a belated colleague came in. After carefully examining the prescription, he added a berry. On the others expressing surprise, he exclaimed: 'Mutton-heads and oxen! why are you looking at me so? How could I conscientiously take my part of the fees if I did not put something in the syrup?'"—From "Fourteenth-Century Doctors" in *Popular Science Monthly* for September.

JAPAN.—Mr. C. Pfoundes, an English gentleman who is traveling extensively in the East, has had a long residence in Japan, is a member of many Buddhistic societies, writes us from Kobe, Japan, of his work in bringing together Christian missionaries and Buddhist Bonzes on terms of amity, recognizing honorable differences and seeking underlying harmonies. Something like this has already been accomplished: A Buddhist periodical journal of Japan, the *Hansei Zasshi*, not long ago published a picture of the delegates at such a meeting, among which was the face of our friend, Shaku Soyen, whose face was so familiar and whose word was so welcome at the Parliament of Religions. Our correspondent adds: "THE NEW UNITY has come to me in remote temples throughout this country during the two years' lecturing tour, and it has been a source of great pleasure to me, isolated as I have been." On behalf of our readers we send greetings to this worker for unity and harmony in far away Japan.

Acknowledgements of Receipts of the Liberal Congress of Religion for the Fourth Fiscal Year,

From June 1, 1897, to Sept. 1, 1897.

Am't previously acknowledged	$193.88
Rev. U. S. Milburn, Cincinnati, O.	5.00
J. S. Grindley, Thomasboro, Ill.	25.00
J. A. Cooper, Struthers, O. (per NEW UNITY)	3.00
I. Witkowski, Chicago	3.00
Mrs. Carrie Hoffman, Freeport, Ill.	5.00
Charles Haas, Chicago	5.00
S. C. Mason, Chicago	5.00
Rev. Elinor E. Gordon, Hamilton, Ill.	5.00
Mrs. Charles Ransom, Plainville, Mich.	5.00
Mrs. Phoebe M. Butler, Oak Park, Ill.	5.00
J. Rosenwald, Chicago	5.00
James A. Stoddard, Chicago	5.00
Mrs. Marie Harrold Garrison, Chicago	10.00
Alvin Joiner, Polo, Ill.	10.00
Dr. Cyrus Bartol, Boston, Mass.	50.00
Rev. John Faville, Appleton, Wis.	5.00
Mrs. A. J. Bothwell, Berthalton, Wyoming	1.00
David Timothy, Hillside, Wis.	5.00
Total	$350.88

Light Pocket Books.

A voyage to Europe is a very sensible object for any one's ambition, but heretofore it has remained quite out of reach of the average brain worker.

It has been made possible and easy of accomplishment by the plan of paying six dollars to fifteen dollars per month, beginning now, and whether the desired voyage be for England next summer, for Algiers, Italy and the Mediterranean the following autumn, or Paris Exposition in 1900, the monthly payments will cover the ocean passage by the time one is ready to sail.

Americans, as a rule, will not sail second class on ocean lines because of the various indignities put upon passengers in that class, and they quite naturally will not allow themselves to be herded into the steerage, while to go first class under the ordinary methods of ocean travel is beyond the reach of any but plethoric pocket books. This condition of affairs has attracted the attention of some American thinkers, who believed there was a way to give brainy Americans the advantages of a voyage to Europe, and in a thoroughly comfortable, sensible and satisfactory manner, at reasonable cost, payments so arranged that they could be made, and no second class or steerage passengers carried on the steamers.

The problem required a considerable amount of time and money in its solution.

The details will interest any intelligent person who is fond of travel.

They are told in a book handsomely illustrated with over one hundred halftone engravings, sent free to inquirers by the Postum Cereal Co., Lim., of Battle Creek, Mich.

"BIG FOUR"

THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"

BETWEEN

ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"

BETWEEN

CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"

BETWEEN

CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr. D. B. MARTIN, Gen. Pass. & Tkt. Agt.

We want agents, either ladies or gentlemen, girls or boys, to work for THE NEW UNITY and other publications. No experience necessary. Address Alfred C. Clark, 185-187 Dearborn Street, Chicago.

COMFORTINGS.

A Book of Selections on

Life and Duty, Death and Immortality.

BY JUDSON FISHER.

These selections are short, tender and devout-voicing the profoundest emotions of the soul.

PRICE, CLOTH, $1,00

Sent postpaid on receipt of price by

THE NEW UNITY, CHICAGO.

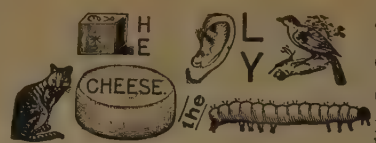
CLUBBING LIST.

We can furnish subscribers to THE NEW UNITY with other periodicals at a reduction from publishers' rates. A few leading ones only are here quoted:

	Reg'l'r Pr.	Club Pr.
Atlantic Monthly Magazine,	$4 00	$3 35
Century Magazine,	4 00	3 60
Cosmopolitan,	1 00	95
Current Literature,	3 00	2 60
Forum,	3 00	2 75
Harper's Bazar,	4 00	3 35
Harper's Magazine,	4 00	3 15
Harper's Round Table,	2 00	1 65
Harper's Weekly,	4 00	3 35
The Independent,	3 00	2 60
Leslie's Weekly,	4 00	3 35
McClure's Magazine,	1 00	90
Nation,	3 00	2 85
North American Review,	5 00	4 25
Popular Science Monthly,	5 00	4 60
Review of Reviews,	2 50	2 50
St. Nicholas Magazine,	3 00	2 65
Scribner's Magazine,	3 00	2 60
Sunday School Times,	1 50	1 15
Youth's Companion,		
New Subscriptions	1 75	1 40
Renewals,	1 75	1 75
The Homiletic Review,	3 00	2 40
The Literary Digest,	3 00	2 40

Rates for publications not named above will be furnished on application. Address

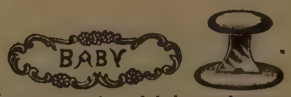
ALFRED C. CLARK Publisher,
185-187 Dearborn St., Chicago.



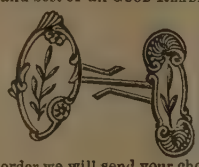
Are You a Good Guesser

If you can solve this rebus you get valuable premiums free.

OUR OFFER.—If you will send a correct solution of above rebus we will send **absolutely free** this beautiful, **all linen centerpiece, 12 inches square,** already stamped; **also** this useful



"Companion Needle Case," which contains 4 papers of gold eyed needles in assorted sharps, a lot of toilet pins, darners, hat pins, etc., and a box of choice perfumery; and best of all GOOD READING, a large, 16 page illustrated monthly, household paper will be sent for 6 mos. **all for 25 cts,** stamps or money order. If you prefer we will send the **beautiful centerpiece, the gold plated "Baby" pin, the gold plated lever collar button and GOOD READING 6 mos. for only 30 cts.; or,** will send the **centerpiece, needle case,** the pair of **sterling silver plated enameled link cuff buttons** and **GOOD READING 6 mos. for only 35 cts. ANOTHER OFFER**—will send **centerpiece, collar button, sterling silver thimble** (extra heavy and beautiful design) and **GOOD READING 6 mos. for only 45c.** All premiums sent prepaid. Solution of rebus must accompany remittance. If you will mention this paper when you order we will send your choice of one of these books: "American Family Cook Book," "156 Popular Songs" or "Famous Dramatic Recitations." We refer to the publisher of this paper. Order at once. Address **GOOD READING, Cleveland, O.**



Publications of Jenkin Lloyd Jones.

The Faith that Makes Faithful, by W. C. GANNETT and JENKIN LLOYD JONES, Flexible Morocco, full gilt, in box	$2.00
White Vellum, " " " "	1.50
Silk Cloth	1.00
A Chorus of Faith, as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by JENKIN LLOYD JONES. Cloth	1.25
Practical Piety.....Paper $0.10, Cloth,	.30
Ten Great Novels	.10
The Women's Uprising. A Study of the International Congress of Women	.10
The Selfishness of Grief	.05
Death as a Friend (new edition)	.05
The Word of the Spirit. To the Nation, City, Church, Home, Individual	.50
A Preacher's Vocation	.05
The Education of the Soul	.05
The Divinity of Fatherhood	.10
The Monroe Doctrine Enlarged	.10
Applied Religion	
I. A New Help for the Drunkard	.10
II. Tobacco, the Second Intoxicant	.10
III. No Sex in Crime (out of print)	.10
IV. Not Institutions but Homes	.10
The Religions of the World. (First Series.) I. Moses, the Hebrew Law Giver; II. Zoroaster, the Prophet of Industry; III. Confucius, the Prophet of Politics; IV. Buddha, the Light of Asia; V. Socrates, the Prophet of Reason; VI. Jesus, the Founder of Christianity; VII. Mohammed, the Prophet of Arabia	10 cts. each.
Great Hopes for Great Souls (out of print)	$0.10
The Cause of the Toiler	.10
The Intellectual Life	.10
The Dual Mystery { What is Materialism? What is Spirituality? }	.10
The Am. Cong. of Lib. Rel. Soc	.05
Report of Proceedings of the First Am. Cong. of Lib. Rel. Soc	.25

Sent Postpaid on Receipt of Price By

THE NEW UNITY, 185 Dearborn Street, Chicago.

Do You Read "The New Unity"?

Hereafter the annual membership fee to the LIBERAL CONGRESS OF RELIGION (Five Dollars) will include a year's subscription to THE NEW UNITY.

If you wish to be enrolled as a member of the LIBERAL CONGRESS OF RELIGIONS, fill out the order-blank below, inclose five dollars, and send it to the General Secretary. Your name will then be placed upon the membership-roll of the Liberal Congress of Religion, and upon the subscription-books of THE NEW UNITY.

If you are already a member of the LIBERAL CONGRESS OF RELIGIONS, and have not paid your annual membership fee, remit five dollars to the General Secretary and your name will then be placed upon the subscription-books of THE NEW UNITY.

Subscribers to THE NEW UNITY may become members of the LIBERAL CONGRESS OF RELIGION and have their subscription set forward one year by remitting five dollars to the General Secretary and stating that they are already subscribers to the paper.

THE LIBERAL CONGRESS OF RELIGION.

MEMBERSHIP SUBSCRIPTION CARD.

JENKIN LLOYD JONES, Gen'l Secretary, 3939 Langley Ave., Chicago, Ill.

Please enroll me as

LIFE MEMBER ($25.00)—ANNUAL MEMBER, including yearly subscription to "THE NEW UNITY" ($5.00).

Name----------

Address----------

Date----------*189*

Erase membership not used.

SUMMER TOURS

Rivers, Mountains and Seashores...

GRAND TRUNK RAILWAY SYSTEM

The sale of Summer tourist tickets from Chicago to Eastern Tourist Resorts reached by the Lines of the Grand Trunk Railway System, embracing Niagara Falls, Muskoka Lakes, St. Lawrence River, White Mountains, Portland and Seacoast Resorts, commences June 1st, continuing to September 30th, inclusive.

Seaside and White Mountains Special

"The Finest Train in the World"
making weekly trips between

Chicago, Portland and Old Orchard Beach.

Every Thursday from Chicago at 10 A.M.

The elegance and comfort of this train, combined with the ever-changing panorama of Nature's grand and beautiful scenery through which it passes, makes it the most desirable train between Chicago and the Sea Shore and Mountain Resorts of the East.

For further particulars, Excursion Folders, Time Tables, Berths in Sleepers, or Tickets, apply to

L. R. MORROW, C. P. & T. A.,
103 Clark St., Chicago.

To delegates and their friends attending the National Conference to be held in Saratoga, beginning September 20th, the Lake Shore and Michigan Southern Railway will make a rate of one and one-third fare for the round trip, on the certificate plan. The Boston Special, leaving at 10:30 A.M., arrives at Saratoga 9:58 the following morning, and the New York Limited, 5:30 P.M., arrives the next afternoon at 4:20. The extra fare of $3.50, formerly charged on this train, has been discontinued. Both trains have a dining-car and a buffet library-car, and the Limited has the compartment sleeper. City office, 180 Clark Street, where reservations may be made and certificates be obtained.

NO SEX IN CRIME.

SECOND EDITION.

A new edition, uniform in size, type, and style with *A New Help for the Drunkard; Tobacco, the Second Intoxicant; Not Institutions, but Homes*, has just come from the press.

Price, Ten Cents.

Sent post-paid on receipt of price by
THE NEW UNITY,
185 Dearborn Street, - - Chicago

JUST PUBLISHED

ON THE OUTER RIM

STUDIES IN

WIDER EVOLUTION

Price, 50 Cents

In this book, the author, Mr. Geo. E. Wright, seeks to carry the evolution theory beyond the point where Darwin rested, tracing the life principle through all material forms, and dealing with the psychic phenomena, which, not being understood generally, are relegated to the border-land between science and occultism.

Published by Alfred C. Clark,
185 Dearborn St., Chicago.

..THE HILLSIDE HOME SCHOOL

ELLEN LLOYD-JONES
JANE LLOYD-JONES
PRINCIPALS AND PROPRIETORS

A Farm Home School for Boys and Girls

Pupils Received at Any Age
Prepares for College or for Life
Kindergarten for the Youngest

Manual Training, Physical Development, Quiet Surroundings, Modern Conveniences, and Progressive Methods.

Terms....$350....Per Year

Regular School Year Begins September 15, 1897

FOR FURTHER PARTICULARS SEND FOR CATALOGUE

Postoffice address, Hillside, Wisconsin. Railroad and telegraph station, Spring Green, Wisconsin, on Prairie du Chien Division of C., M. & St. P. Ry., thirty-five miles west of Madison, eight hours from Chicago, without change of cars.

References....

FRANCIS W. PARKER, Pres. of Chicago Normal School
ALFRED C. CLARK, Publisher, Chicago
JENKIN LLOYD JONES, Chicago, Ill.

"I know not where, if my life were to be lived over, I would rather be placed at fifteen, than in the Hillside Home School. I do not believe there is in Wisconsin, or in the United States, a place where the conditions are more favorable to develop a sound body, and a sound mind in a sound body, and a warm, loving heart, lay the foundations for scholarship, character, and greatness, than right here in this school. I am not only surprised but gratified to find the depth and largeness of the work of this school."— *Rev. Hiram W. Thomas, D.D., in the closing address before the Tower Hill Summer School, August 22, 1897.*

THE
LIBERAL CONGRESS OF RELIGION

ORGANIZED IN CHICAGO, MAY, 1894.

OBJECT

TO unite, in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.

—*From Articles of Incorporation.*

OFFICERS FOR 1896–7

PRESIDENT
HIRAM W. THOMAS, D.D., 535 Monore St., Chicago.

GENERAL SECRETARY
JENKIN LLOYD JONES, 3939 Langley Ave., Chicago.

TREASURER
LEO FOX, International Bank, Chicago.

VICE-PRESIDENTS

COL. T. W. HIGGINSON, CAMBRIDGE, MASS.
REV. E. G. HIRSCH, Ph.D., CHICAGO.
M. J. SAVAGE, D.D., NEW YORK CITY.
R. HEBER NEWTON, D.D., NEW YORK CITY.
ALFRED MOMERIE, D.D., LONDON, G. B.

DIRECTORS

H. R. WHITMORE, St. Louis.
REV. F. E. DEWHURST, Indianapolis.
REV. CAROLINE BARTLETT CRANE, Kalamazoo.
REV. J. H. CROOKER, Troy, N. Y.
REV. JOHN FAVILLE, Appleton, Wis.
REV. A. W. GOULD, Chicago.
REV. A. N. ALCOTT, Elgin, Ill.
REV. R. A. WHITE, Chicago.
REV. W. C. GANNETT, Rochester, N. Y.
REV. MOSES GRIES, Cleveland.
DR. PAUL CARUS, Chicago.
MRS. HENRY SOLOMON, Chicago.
DR. PHILIP S. MOXOM, Springfield, Mass.
REV. E. L. REXFORD, Columbus, O.
EDWIN D. MEAD, Boston.
PRES. DAVID STARR JORDAN, Palo Alto, Cal.
W. L. SHELDON, St. Louis.
REV. JOSEPH STOLZ, Chicago.
REV. L. J. DUNCAN, Streator, Ill.
E. P. POWELL, Clinton, N. Y.

THE INVITATION

All churches, religious and ethical societies, conventions, associations and conferences sufficiently in sympathy with the above object, and interested in the following programme, are cordially invited to join the Congress, attend the Nashville meeting, participate in its deliberations and co-operate in so far as lies within their power, without disturbing the church or other relations which may now exist and have claims upon them. The programme indicates our purpose to make the Nashville meeting not only national, but international, not only non-denominational, but inter-denominational. We seek, for the time being, to rise out of the theological discords into the ethical harmonies, forgetting our disputes about creeds in our agreements about duties. Ministers receiving this call are requested to present it to their congregations and bring it to the consideration of their official board. Secretaries of conventions, associations and other religious and ethical bodies are requested to do the same. The sum of ten dollars or more by any society entitles the society to representation, of a minimum of three delegates. Five dollars constitutes an individual an annual member; twenty-five dollars a life member. Further information given on application to

JENKIN LLOYD JONES, Gen'l Secretary,
3939 Langley Avenue, Chicago.

PROGRAM OF THE FOURTH ANNUAL MEETING OF

THE LIBERAL CONGRESS OF RELIGION

To be held in connection with the Tennessee Centennial Exposition

OCTOBER 19-24, 1897

TUESDAY, OCTOBER 19.

2 P. M. Business Meeting of Members and Delegates of the Congress, in the Club Rooms of the Tulane House, the headquarters of the Congress.

8 P. M. Opening Sermon by Rev. Hiram W. Thomas, D.D., of Chicago, followed by Addresses of Welcome:

On behalf of the State of Tennessee, by His Excellency, Governor Robert Taylor.
On behalf of the Exposition, by Hermann Justi of the Local Committee.
On behalf of the South;
Response for the Congress by the General Secretary, Jenkin Lloyd Jones.

WEDNESDAY, OCTOBER 20.

Religion at Work: Not the Creed, but the Deed, the Fruit Test.

10 A. M. "Are we Outgrowing the Need of a Church?" Rev. Anna Garlin Spencer, Providence, R. I. (Delegate of the Free Religious Association.)

"The Relation of Religious to Industrial Progress," Rev. W. D. Simonds, Madison, Wisconsin. (Delegate of the Wisconsin Conference and other Unitarian Societies.)

The topic to be further discussed by Edwin D. Mead, Editor *New England Magazine*, Boston; Caroline Bartlett Crane, Pastor People's Church, Kalamazoo, Mich., and others.

8 P. M. "The Demands of Religion upon the Churches of To-day," Rev. Washington Gladden, D.D., Pastor Congregational Church, Columbus, O.

"What Can the Churches Do Together; A Co-operation in the Interest of Holiness," Rev. J. H. Crooker, Pastor of the Unitarian Church, Troy, N. Y.

Leader of the discussion: W. L. Sheldon, Lecturer of the Ethical Society, St. Louis, Mo.

THURSDAY, OCTOBER 21.

10 A. M. "The Contribution of Science to Religion," or "The Message of Science," Rev. E. P. Powell, Clinton, N. Y., presiding.

"Science and Theism," Prof. E. A. Dolbear, Tufts College, Mass.

"The Inspirations of Science," Rev. Samuel M. Crothers, Cambridge, Mass., (Delegate of the Free Religious Association.)

8 P. M. Bible Meeting, Rev. Philip S. Moxom, D.D., Pastor First Congregational Church of Springfield, Mass., presiding.

"The Bible in the Light of Modern Thought," Rev. Emil G. Hirsch, Ph.D., Minister of the Sinai Congregation, Chicago.

"Biblical Criticism and Theological Belief," Prof. Nathaniel Schmidt, Cornell University, Ithaca, N. Y.

FRIDAY, OCTOBER 22.

The Church and Education.

10 A. M. "The Church and the Public Schools." Rev. R. A. White, Pastor of the Stewart Avenue Universalist Church, Chicago.

"The Church and the Press,"

"The Church and the Club," (by some representative of the National Organization of Women, name to be announced.)

"The University of the United States: The Nation's Opportunity," Hon. John W. Hoyt, Chairman of the Committee of One Hundred, Washington, D. C.

8 P. M. A Conference of Comparative Religions, Dr. Lewis G. James of the Cambridge School of Comparative Religions, presiding:

"Hindooism," Swami Sâradâhanda.
"The Parsi Religion," Jehanghier D. Cola, Bombay.
"The Jain Religion," Virchand Ghandi.
"Mohammedism," Emin L. Nabokoff.
"Buddhism," Dr. Paul Carus, Chicago.
"The Jewish Religion," (name to be announced.)
"Christianity," Rev. John Faville, Pastor Congregational Church, Appleton, Wisconsin.

SATURDAY, OCTOBER 23.

10 A. M. "The Things that Remain," Rev. Benjamin Fay Mills, Boston, Mass.

"THE PARLIAMENT OF RELIGIONS: What It Did and What It Is Going to Do," C. C. Bonney, President of the Parliament, followed by a Fellowship Meeting of the sects. Short addresses from representatives of the various sects present.

3 P. M. Business Meeting of Delegates and Members. Election of Officers for the next year, Place of Meeting, Etc.

5-9 P. M. Reception to the Congress by the Ladies of Nashville in the Woman's Building on the Exposition Grounds.

SUNDAY, OCTOBER 24.

A Day of Sermons.

10 A. M. Preaching by the Visiting Clergy in as many of the Nashville Churches as will be open to them. Churches wishing to supply will please communicate with the General Secretary.

3 P. M. Mass Meeting in the Tabernacle down town. Speaking by Dr. W. S. Crowe of New York City; Dr. E. L. Rexford, Columbus, O.; Rev. Benjamin Fay Mills, of Boston; Rev. R. A. White, Chicago; Rev. Caroline Bartlett Crane, of Kalamazoo, and others.

8 P. M. Speaking and Lecturing in the different churches as arrangements can be made.

All meetings not otherwise arranged for will be held on the Exposition grounds, most of them in the Auditorium Building. No definite arrangements have been made for afternoon sessions. The programs may overflow. Arrangements will be made for Special Meetings and Conferences. One hour, or more, each afternoon will be given to an inquiry meeting in charge of the Secretary.

Much correspondence is still pending, and many speakers are planning to be at the Congress, not herein named, therefore the program is subject to such modification as circumstances may require.

The Headquarters of the Congress will be at the Tulane House, in direct street car communication with the grounds.

See fourth page for Special Rates of Transportation from Chicago. Those coming from other points will do well to correspond, beforehand, with the Secretary, or Dr. Isidore Lewinthal, 226 McLemore Street, Nashville, Tenn., Chairman of the Local Committee.

RECENT REGRETS AND ENDORSEMENTS.

THE REV. THOMAS F. GAILOR, Memphis, *Associate Bishop of the Episcopal Church of Tennessee:*

"If this be a correct statement of the purpose of this Congress, I am debarred by my convictions from taking part in it, yet my profound respect for the sincerity and ability of you and your co-workers, and my grateful appreciation of the kindness of your invitation makes this letter a very unwelcome task."

REV. D. C. KELLEY, Columbus, Tenn., *Methodist Minister:*

"Our annual conference meets at Shelbyville, on the 20th, from which I cannot be absent. That good may possibly come from a rightly conducted meeting, such as you propose, is not to be doubted."

PROF. R. G. MOULTON, University of Chicago, writes from Cambridge, England:

"There is honor enough in the invitation you have given me to speak at the Nashville Congress, but the date is an impossibility to me. Had circumstances permitted, I would gladly have joined in your good work. As it is, I can only wish you God speed."

HENRY WATTERSON, of *The Courier Journal*, Louisville, Ky.:

"If it were anywhere within the bounds of the possible I should gladly accept the invitation you convey to to me . . . I wholly sympathize with the purpose of your meeting and it is with genuine regret that I am forced to deny myself the pleasure of being with you."

H. H. KOHLSAAT, of Chicago:

"It is simply impossible for me to take part in the exercises. I sincerely hope it will be a great success, and the *Times-Herald* and *Post* will be glad to do everything in their power to forward the work."

REV. J. H. KIRKLAND, *Chancellor Vanderbilt University*, Nashville, Tenn.:

"Let me assure you that I appreciate more highly than I can tell, the honor conferred on me, in asking me to deliver an address before the Congress, and I am sorry that circumstances are such as to preclude my acceptance of the invitation."

BISHOP JOHN H. VINCENT, M. E. Church, Chautauqua, N. Y.:

"It is impossible for me to go to Nashville at the time you indicate. I should be glad to look into the aims and methods of your society, to know what responsibility I should be able to assume in connection with it. On general principles I am in sympathy with everything that tends to clear definition through discussion, hearty co-operation and real charity."

PROF. JOHN S. BROOKS, Harvard College:

"I should most gladly do what you ask if I were not hopelessly tied up with lectures. I thank you for the invitation."

REV. JOHN L. SCUDDER, *Pastor of the Tabernacle*, Jersey City:

"I am exceedingly sorry to say that I cannot be present at the meeting of the Liberal Congress, although I approve of the object and sympathize with the spirit that would bring all of us closer together. I would like to come to talk institutional church. My heart is in it."

REV. EDWARD JUDSON, New York City:

"Accept heartiest thanks for kind invitation. I have warmest sympathy with the aims proposed, and sincerely regret the extreme pressure of engagements which imperatively prevent my acceptance."

REV. THOMAS DIXON, JR., New York City:

"I regret very much that my engagements prevent my acceptance. . . . I have looked longingly at you Congress meetings for the last two years, but I could not get to one of them. . . . My sympathies all lie in the direction of your work. You are at perfect liberty to make any use of my name that will help your cause."

REV. JOHN HENRY BARROWS, D. D., Chicago:

"Your invitation to come to Nashville, to speak of India, is attractive, but my engagements at that time will prevent my acceptance."

RABBI KRAUSKOPF, Philadelphia:

"I highly appreciate the honor conferred upon me by asking me to present a paper at the Nashville Congress, but try as I will, I fear I cannot break through the entanglements."

THESE ARE SAMPLE LETTERS of hundreds received from the good and eminent in the nation, who would gladly be with us were it not for the difficulties of time and distance, and pre-occupation. Among those sending regrets, couched in such kindly terms, that they become inspirations, are: Professor John Fiske, of Cambridge; Prof. N. S. Shaler, of Harvard University; President D. C. Gilman, of Johns Hopkins; President Schurman, of Cornell; President Andrews, of Brown; President Jordan, of Leland Stanford, Jr.; Professors Burr and Wilkinson, of Cornell; President Harper and Professors Henderson, Small, and Zeublin, of the Chicago University; Rev. Lyman Abbott, and Hamilton Mabie, of New York; Rev. Chalres F. Dole, of Boston; and Dr. Momerie, of London, who is moving toward organizing a British section of the Congress, and many others.

MONON CHICAGO & CINCINNATI LINE C H&D

Best Line
—TO—
Indianapolis, Cincinnati
—AND THE—
South.

CITY TICKET OFFICE:
232 CLARK STREET, - CHICAGO.

TO THE MOUNTAIN
LAKE AND SEASHORE RESORTS
OF THE EAST
· SUMMER TOURIST TICKETS ·
NOW ON SALE THE CHAUTAUQUA LAKE LINE.
LAKE SHORE
AND MICHIGAN SOUTHERN RY.
· SEND FOR BOOK OF SUMMER TOURS ·
A. J. SMITH, G.P.A. CLEVELAND, O.
C. K. WILBER A.G.P.A. CHICAGO.

Vacation Days.

In the Lake Regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and South Dakota, along the lines of the Chicago, Milwaukee & St. Paul Railway, are hundreds of charming loc lities pre-eminently fitted for summer homes, nearly all of which are located on or near lakes which have not been fished out. These resorts range in variety from the "full dress for dinner" to the flannel-shirt costume for every meal. Among the list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains, over the finest road in the Northwest—the Chicago, Milwaukee & St. Paul Railway. Send a two-cent stamp for a copy of "Vacation Days," giving a description of the principal resorts, and a list of summer hotels and boarding-houses, and rates for board, to Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

---ATTEND THE---

Liberal Congress of Religion
and the
Centennial Exposition
At Nashville, Tenn.

Stop at
Price's College Hotel...

European and American Plan.
Gor. Vauxall and Broad Streets.

Special rates to parties of ten or more.
On main line of electric cars to Exposition grounds.
Two blocks from Union Depot.
Half block from Custom House and Postoffice.
Accommodations for 2,000 guests at moderate rates.

For all expert Dental Operations call on

Dr. J. E. Low

Inventor of Crown and Bridge Work.
(Specialist)
The best work at reasonable prices is always the cheapest.

Room 615, First National Bank Bldg.
164 Dearborn Street
Established 1865.

ILLINOIS CENTRAL RAILROAD — ILLINOIS CENTRAL MISSISSIPPI VALLEY ROUTE

Runs Two Solid Vestibuled Trains Daily

DIAMOND SPECIAL NIGHT TRAIN
DAYLIGHT SPECIAL DAY TRAIN

between Chicago and St. Louis.

Free Reclining Chair Cars, Pullman Buffet Parlor Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis **Reads via Illinois Central Railroad.** It can be obtained of your local ticket agent.
A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

Have you heard of Waupaca?

Most people have, for the famous resort, "Chain O'Lakes," has made it well known. Easy of access via Wisconsin Central Lines' Fast Trains, a few hour's ride will bring you within reach of comfort and rest, as the hotels, cottages, boating, bathing and fishing are excellent. Excursion tickets on sale daily. Your nearest ticket agent can give you complete information.
JAS. C. POND, G. P. A.
Milwaukee, Wis.

GIRLS' COLLEGIATE SCHOOL,
479-481 Dearborn Ave., Chicago, Ill.
Twenty-second year begins Sept. 22d. For Young Ladies and Children. Prep res for College and gives special courses of study.
MISS REBECCA S. RICE, A.M., } Principals.
MISS MARY E. BEEDY, A.M., }

FROM DIFFERENT POINTS OF VIEW.

Of this book one English reviewer says:
"Though a book of only 211 pages, *in it there is food for the mind, adapted to every phase of human thought.*"
Another reviewer says:
"We heartily and confidently commend this book as promoting *a bold, comprehensive, affirmative Christianity of a thoroughly practical and social nature.*"
PRICE, 50 CENTS.
Swedenborg Publishing Association,
GERMANTOWN, PA.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Golden yellow. Larger and sweeter than the Chinese. Finest flower for winter. Hardy, and thrives in any window or garden. It blooms very quickly after planting, either in soil, sand, or pebbles and water. May be had in bloom by the Holidays, each bulb producing several spikes, the exquisite beauty and fragrance of which will surpass everything. We will send by mail, postpaid, **two fine large Bulbs** (and Catalogue) **for only 10 cts.,** or 6 Bulbs for 25 cts.
Or for only **40c,** *we will mail all the following 8 Rare Bulbs and the Mayflower Magazine for a year:*
1 Giant Golden Sacred Lily,
1 Black Calla Lily—New, jet black,
1 Queen Lily—Elegant, large Amaryllis,
1 Japanese Double Sacred Lily,
1 Guernsey Lily, or Scarlet Spider Lily,
1 Princess Lily—An exquisite Narcissus,
1 Bermuda Buttercup Lily, or Oxalis,
1 Celestial Lily, our **Catalogue,** and the **MAYFLOWER Magazine** for a year (64 pages and colored plate each month devoted to Flowers and Gardening). Worth $1.50, but for trial, **all for 40c.**
Our Fall Catalogue, 64 Pages, Elegant, Illustrated, of all kinds of Plants and Bulbs, for Fall Planting and Winter Blooming, also new Fruits, Shrubs, etc., will be mailed FREE to all who apply. Choicest Hyacinths, Tulips, Narcissus, and other Bulbs, at greatly reduced prices. Write for it at once. Address
JOHN LEWIS CHILDS, Floral Park, N. Y.

Announcements.

The Fraternity of Liberal Religious Societies in Chicago.

TEMPLE ISRAEL, Oakland Music Hall. I. S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johonnot, Minister.

K. A. M. CONGREGATION (Jewish), Indiana Avenue and 33d Street.

CENTRAL CHURCH (Independent), Central Music Hall. N. D. Hillis, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park.

SOCIETY FOR ETHICAL CULTURE, Steinway Hall, W. M. Salter, Lecturer.

SINAI CONGREGATION (Jewish), Indiana Avenue and 21st Street. E. G. Hirsch, Minister.

CHURCH OF THE SOUL (Spiritualist), Masonic Temple. Mrs. Cora L. V. Richmond, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin Streets. J. Vila Blake, Minister.

ST PAUL'S CHURCH (Universalist), Prairie Avenue and 28th Street. A. J. Canfield, Minister.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley Avenue. Jenkin Lloyd Jones, Minister.

ISAIAH TEMPLE (Jewish), Oakland Club Hall, Ellis Avenue and 39th Street. Joseph Stolz, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart Avenue and 65th Street. R. A. White, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn Avenue and Walton Place. Rev. B. R. Bulkeley, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan Avenue and 23d Street. W. W. Fenn, Minister.

MEMORIAL CHAPEL (Unitarian), corner Fifty-seventh Street and Lexington Avenue. Rev. W. W. Fenn preaches each Sunday morning at 11 o'clock.

CHURCH OF THE REDEEMER (Universalist), corner of Warren Avenue and Robey Street. T. B. Gregory, Minister.

INDEPENDENT LIBERAL CHURCH, Martin's Academy, 333 Hampden Court, Lake View. Mrs. Celia Parker Woolley, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theatre, Madison Street, near State. H. W. Thomas and Frank B. Vrooman, Ministers.

LIBERAL BOOK ROOMS. Unitarian Headquarters and other Activities, 175 Dearborn Street, room 93. Open daily.

RYDER MEMORIAL CHURCH (Universalist), Sheridan avenue and 64th street. Sunday services 11 A.M. and 8 P.M.; Sunday School, 9:30 A.M.; Young People's Christian Union, 7 P.M. Devotional Meeting, Wednesdays at 8 P.M. Rev. Frederick W. Miller, Minister; residence, The Colonial, 6325 Oglesby Avenue.

$200.00 for CORRECT ANSWERS!

Most Unique Contest of the Age — $200.00 Paid for Correct Lists made by Supplying Missing Letters in Places of Dashes — No Lottery — Popular Plan of Education — Read All the Particulars.

In the United States four times as much money is expended for education as for the military. Brain is better than brawn. By our educational facilities we have become a great nation. We, the publishers of **Woman's World** and **Jenness Miller Monthly**, have done much toward the cause of education in many ways, but now we offer you an opportunity to display your knowledge and receive **most generous payment for a little study.** The object of this contest is to give an impetus to many dormant minds to awaken and think; also we expect by this competition of brains to extend the circulation of **Woman's World and Jenness Miller Monthly** to such a size that we shall be able to charge double the present rate for advertising in our columns. By this plan of increasing the number of subscriptions and receiving more money from advertisers of soaps, pianos, medicines, books, baking powders, jewelry, etc., we shall add **$50,000** a year to our income, and with this mathematical deduction before us, we have decided to operate this most remarkable "missing letters" contest.

HERE'S WHAT YOU ARE TO DO.

There are thirty words in this schedule, from each of which letters have been omitted and their places have been **supplied by dashes.** To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. **We want you to spell** out as many words as you can, then send to us with 25 cents to pay for a three months' subscription to WOMAN'S WORLD. **For correct lists we shall give $200.00** in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful **Egeria Diamond Scarf Pin** (for lady or gentleman), the regular price of which is **$2.25.** Therefore, by sending your list, you are positively certain of the $2.25 prize, and by being careful to send a correct list you have an opportunity of the **$200.00 cash award.** The distance that you may live from New York makes no difference. All have equal opportunity for winning.

PRIZES WILL BE SENT PROMPTLY.

Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. **In making** your list of answers, be sure to give the number of each word:

1. – R A – I – A country of South America.
2. – A – I – I – Name of the largest body of water.
3. M – D – – E – – A – E – – A sea.
4. – M – – O – A large river.
5. T – A – – S Well known river of Europe.
6. S – – A N – A – A city in one of the Southern States.
7. H – – – – – X A city of Canada.
8. N – A – A – A Noted for display of water.
9. – E – – E – – E – One of the United States.
10. – A – R I – A city of Spain.
11. H – V – – A A city on a well known island.
12. S – M – E – A well known old fort of the United States.
13. G – – R – L – A – Greatest fortification in the world.
14. S – A – L E – A great explorer.
15. C – L – F – – – I – One of the United States.
16. B – S M – – K A noted ruler.
17. – – C T O – I – Another noted ruler.
18. P – R – U – A – Country of Europe.
19. A – S T – A – I – A big island.
20. M – – I N – E – Name of the most prominent American
21. T – – A – One of the United States.
22. J – F – – R – – N Once President of the United States.
23. – U – – N A large lake.
24. E – E – S – N A noted poet.
25. C – R – A A foreign country, same size as Kansas.
26. B – R – – O A large island.
27. W–M––S W–R–D Popular family magazine.
28. B – H – I – G A sea.
29. A – L – N – I – An ocean.
30. M – D – G – S – A – An island near Africa.

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The **Egeria Diamond** is a perfect imitation of a **Real Diamond** of large size. We defy experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of **Genuine Diamond** of **Purest Quality.** It is artistically mounted in a fine gold-plated pin, warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes in, **we shall send you $2.25** in money instead of the **Scarf** or **Shawl Pin,** so you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the **$200.00 cash prize. This entire offer is an honest one,** made by a responsible publishing house. We refer to **mercantile agencies** and **any bank** in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers **send 25 cents** to pay for three months' subscription to our **great family magazine, Woman's World.** If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address:

JAMES H. PLUMMER, Publisher,
22 & 24 North William Street, - - New York City, N. Y.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO

We want agents, ladies or gentlemen, girls or boys, to work for THE NEW UNITY and other publications. No experience necessary, Address Alfred C. Clark, 185-187 Dearborn Street, Chicago.